This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

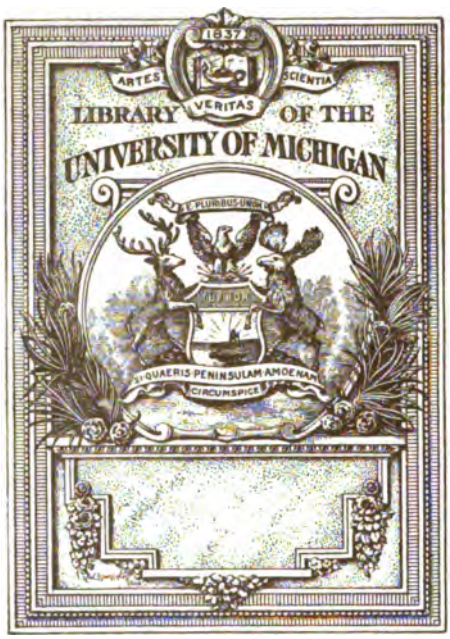
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

B 51091 8

Digitized by Google



Digitized by Google

AP
92
.M54

Digitized by Google

Digitized by Google

4548

THE

MENORAH

A MONTHLY MAGAZINE

OFFICIAL ORGAN OF THE

INDEPENDENT ORDER B'NE B'RITH

EDITED BY BENJAMIN F. PEIXOTTO

VOL. VI.

JANUARY TO JUNE, 1889.

Copyright 1889, BY BENJAMIN F. PEIXOTTO.

NEW YORK
MENORAH PUBLISHING COMPANY
1889

Digitized by Google

CONTENTS

VOL. VI.—JANUARY TO JUNE, 1889.

Boerne, Ludwig. A Biographical Literary Study	*Miriam Del Banco*	98
Balzac, Honoré De, Personality of Mary H. Ford	*Mary H. Ford*	200, 240, 291
B'nē B'rīth. History of the Independent Order	*Julius Bien*	40, 115, 170, 265, 309
The Order in Roumania	*Joseph Stern*	204
Elsmere, Robert. A Setting and a Rising Faith	*Kaufman Kohler, D. D.*	135
Evolution, Mental and Moral	*Leo N. Levi*	284
Dew Drop. The Prose Poem	*Helen K. Weil*	105
Hebrew People. Duty of the	*Samuel Ullman*	257
Hirsch. Sampson Raphael	*Rev. B. Drachman*	151
Hirsch. Baron Maurice de. Poem	*Cora Wilburn*	237
Immortality	*Dr. Alexander Kohut*	197
Jewish Literature. History of by Dr. Gustave Karpeles. Translated from the German by	*Richard J. H. Gottheil*, 44, 81, 162, 207, 252, 299	
Jewish Interior. A Glance of the XVIII Century	*Mary H. Ford*	2
Jews of the Extreme Eastern Diaspora	*Alfred Kingsley Glover, D. D.*	91, 179, 248, 293
Judaism. Alexander Von Humboldt and After the German	*Isidor Bush*	106
Jew, The, In Religion	*Edgar D. Peixotto*	111
Jewish Orphan's Home at Atlanta with	Illustration	177
Nadia, The Serf	*Col. O. T. Beard*	54
Poet and Angel, The	*Sylvan Drey*	38
Patrick, Rabbi	*Dr. B. Felsenthal*	19
Rosh Hashanah. Poem	*Joseph K. Foran*	79
Roumania. Institution of the B'ne B'rith in	*Julius Fenchel*	216
Simon, Sir John. The Lesson of a Life	*George D. M. Peixotto*	9, 144
Whittier, John G. Poem	*Cora Wilburn*	1
Washington	*Benjamin F. Peixotto*	214
Yentil, The Milk Carrier	*Dr. A. S. Bettelheim*	31
Jerusalem and the Holy Land	*Is Grey d'Arbela, Bey, M. D.*	281

OPEN LETTERS.

An American Hebrews Heroic Life	*Dr. S. Morais*	56
Who is Satan? Rejoinder by A. Halevy to Dr. Vidaver		57
Isaiah's Lodge's Silver Wedding		60
Thirty Seventh Annual Meeting, D. G. L. No. 1, New York		118
Hebrew Orphan's Home, Dedication at Atlanta, Ga.		221
Progress of the Order in Roumania, by A. S.		268
Jewish Publication Society of America		268
Adler, Henry. Secretary and Treasurer.—Letter of thanks to the MENORAH		269
The I. O. B. B.—A Radical Revival Needed, by M. L. Hyneman		312
Aims and Objects by the B'ne B'rith		316
Annual Meeting of D. G. L. No. VII.		319
D. G. L. No. II.		321
Optional Endowments, by Joseph Abraham		322
Hebrew Technical Institute		323

Digitized by Google

POEMS.

Whittier on his 81st Birthday	*Cora Wilburn*	1
Alfred T. Jones	*Cora Wilburn*	15
The Captive Jewess	*Max Boskwitz*	9
I Stood to-day in a Temple (Rosh Hashanah)	*Joseph K. Foran*	79
Midnight Musings	*Louis Abraham*	151
Maurice De Hirsch, Baron	*Cora Wilburn*	237
I am Like the Fisher. Serenade	*Helen K. Weil*	264

EDITOR'S SANCTUM.

Miss Wilburn's Tribute to Whittier —Letter from the Poet - - 66
Jewish Publication Society of America - - - - - 66
Carl Schurz's Oration at the Montefiore Home - - - 68
Retirement of Mayor Hewitt, his tribute to the Jews - - 69
Dedication of the Montefiore Home for Chronic Invalids - - - 70
Jokai and the Anti-Semites of Hungary - - - - - 71
The Maimonides Library - - 72
Twenty-fifth Anniversary of Isaiah Lodge of N. Y. - - - 72
Baron de Hirsch and the Russian Jews - - - - - - 122
Declarations of the Grand Lodge No. 1, on the Hirsch incident 123
Bro. Samuel Ullman's address at Birmingham - - - - 124
Progressive Measures of D. G. L. No. 1 - - - - - - 125
Myer Hellman, the new President of No. 1 - - - - - 125
Bro. H. W. Asher and Rev. Dr. Heber Newton to the MENORAH 126
Grand Lodge No. 6 adopts Optional Endowments - - - 127
Dr. Alex. Kohut's completion of his *Aruch* - - - - 127
Rev. Dr. Schlessinger's 25th Anniversary as Rabbi at Albany - 127
Rev. Alfred Kingsley Glover's valuable contributions - - 127
Micellaneous Notes - - - 128
Assemblyman Blumenthal's lecture on the "Deficiencies of Jewish Society" - - - 184
Death of Henry Herrman - - 185
For Israel's Sake. A Poem by Lucy E. Tilley - - - 186
What has become of the *N. Y. Herald's* $3,000 - - - 187
Rev. Dr. Kohler's and Rev. Dr. G. Gottheil's tributes to the MENORAH - - - 187-188
Julius Fenchel's report on the present condition of the Roumanian Jews—Jesse Seligman and Simon Wolf's participation in the Roumanian Mission of 1870 - 226-227
The Exponent's opinion of the MENORAH - - - - 227
Notes - - - - - - 228
Washington's Centennial as First President of the United States—Alfred A. Marcus' address in Boston - - - - 274-275
Hebrew Benovelent Society and the Orphan Asylum of New York - 276
Work of the *Alliance Israelite Universelle* - - - - - 277
President E M. Tillman's Annual Message to Dist. No. 7 - - 279
Miss Annie Alida Abraham's address to President Harrison - - 279
Annual Meeting of the Y. M. H. A. —Meeting of the Executive Committee. — Isidor Bush, Esq.—Resignation of Rev. A. Lowy.—The Retirement of Hon. O. S. Straus.—The Death of Dr. Hirsch. —Annual Meeting of the Yonkers Home Ladies' Auxiliary Society.—The Poet Whittier.—Notes. - 322
In Memoriam—Bro. Herman Hirsh 335
Foreign and Domestic Miscelleny 337

Digitized by Google

Affairs of the Order B'ne B'rith.

Zerubbabel Lodge of Rochester, visits of President Adler and D. L. Walter - - - - - 74
Asariah Lodge of New York, Renewed life of - - - - - 74
Consolidation of Isaac and Excelsor Lodges of Milwaukee - - 75
President A. Elkus of District No. 4 in New York - - - 75
The Order in Montreal, Canada 128
The Jewish Exponent's tribute to the Order - - - - - 129
25th Anniversary of Elijah Lodge of Washington, D. C. - - 130
Empire City Lodge of N. Y. - 130
District Grand Lodge No. 4 and its new officers - - - 189
Visit to Montreal - - - 190
Manhattan Lodge's Celebration - 190
New Quarters for the Grand Lodge - - - - - - 191
President Myer Hellman and his work - - - - - - 232-234
Bro. Julius Bien's untiring labors 234
Annual Meetings of No. 2 and 6 - 234
Prof. Henry M. Leipziger and the Technical Institute - - - 235
Missionary Work of the Y. M. H. Association - - - - 235
Presentation to ex-President Morris Adler - - - - - - 270
Columbia Lodge of San Francisco celebrates - - - - - 270
New Rooms of Grand Lodge No. 1, New York - - - - 271
Hon. Samuel Weil elected President of District No. 5 at Savannah - 271
Bro. Henry Greenebaum and District No. 6 - - - - - - 272
Various Notes - - - - 272

Literary Miscellany.

An American Ring Factory.—Alden's Cyclopedia—Repose in Egypt—Poems of Whittier 77
The Stock Exchanges of London, Paris and New York—Lieber's Universal Telegraphic Cipher 131
Dr. Kohut's Aruch Completum 191
Poems of Emma Lazarus - - 194
New Members to the Montefiore Home - - - - - - 236
70th Anniversary of Rev. Dr. Isaac M. Wise - - - 236
Dr. Wise's Defence of Judaism against Proselyting Christianity 273

Official Department.

Court of Appeals, Decisions. *End of January Number.*
Dakota Jewish Farmers' Relief Fund " "
Appeal of the Executive Committee in behalf of the Work in the Orient. *End of March Number.*
Dakota Relief Fund. *End of March Number.*
Official Report of Delegate Julius Fenchel on the Installation of District Grand Lodge "Zion" of Roumania in Bucharest - 216

Digitized by Google

THE MENORAH

VOL. VI. *JANUARY, 1889.* NO. 1.

WHITTIER.*

BY CORA WILBURN.

Unto the Poet of Humanity,
The world sends greeting on his natal day ;
With the exultant strains of Liberty
Souls rise to grandeur 'neath the potent sway
Of brave words spoken 'mid life's deadly fray.

Fearless thy reverent spirit bides in calm,
Earth's guerdons won of Truth's immortal quest ;
To the outreaching glories of the palm,
Thy pines snow-laden waft the high behest
Of Freedom's joy, 'shrined in the faithful breast !

Enfranchised hearts to thee glad offerings bring,
Tributes of fervent gratefulness of love ;
For the world's slumber bade thy clarions ring,
The eagle's shelter found the homeless dove;
While peace of God descended from above !

Glad Israel hails thee, champion of the cause
Of world-wide freedom, with its crowning peace ;
The Poet's utterance of diviner laws,
Bids the vain turmoil of earth's warfare cease.
Thy wand of guidance brings the Lights' increase !

The loving heart, the judgment wise,
Sees clear, with Faith's discerning eyes,
That untold joys of Paradise,
Are treasured for God's children all.

* THE MENORAH's offering to the poet John G. Whittier on his 81st Birthday, Dec. 18, 1888.

Digitized by Google

Whoso in heart and spirit call
Upon the Father's help divine,
Shall know by heavenly word and sign
His Love's interpretation thine ;
That Brotherhood links God to man,
In His Creative Wisdom's plan.

At thy right hand I reverently place
This humble tribute of my loyal race ;
Who love thee as God's chosen of to-day,
Vowed to His service 'neath the skies of gray,
Or the rose splendors of the Summer morn ;
Ever by search of Truth on wings upborne !.

Wherever hearts of young or old are stirred,
Thy name is treasured as best "household word ;"
Who art the friend of man, of beast and bird !
Thy heaven begun with foregleams of its sway,
Fulfil on earth thy century's natal day !

A GLANCE AT A JEWISH INTERIOR OF THE EIGHTEENTH CENTURY.

By Mary H. Ford.

IT seems sometimes as if greatness were half an accident, so many men and women live and die, capable of almost any illustrious action, and yet sink into obscure graves unknown save to a limited circle of friends. It was not necessary for them to be the mouthpieces of a great feeling or movement, and so they never gave vent to all the power of which they were the possible expression. The eighteenth century particularly was rich in examples of such spiritual suicide, and among the men like Rousseau, Lessing and Diderot, who were leaders of revival in one direction or another, there were thousands who felt the new thirst for knowledge exemplified by the former, but who died in quenching it, never finding the opportunity which would have given them the growth of which they were capable.

Digitized by Google

Such cases are always pathetic. The human being so situated is never a very useful member of society. He is usually voted "shiftless" and "of no account" by his more prosperous neighbors, and from the standpoint of success he is both of these. The world has no vision which is *innerlich*, and every unfortunate and unblossomed genius cannot leave a *journal* like that of *Amiel*, or an *autobiography* like *Maimon's* to explain his failures. The latter life history, while by no means so revelant of a beautiful soul as Amiel's *Journal*, is suggestive of the suffering and hindrances which many highly endowed men and women are forced to endure from surroundings which are thoroughly uncongenial and deadening, but from which even a mighty effort can hardly free them.

Solomon Maimon was a Jew, and a Lithuanian Jew at that, born at the town of Mir, Lithuania, in the year 1754. One gains from his autobiography a vivid idea of the social life of the period, of the reckless luxury of the rich, and the oppression and misery which surrounded the lives of the poor. Among other things, Maimon describes an occurrence which illustrates the blind and superstitious hatred with which the Jews were for many years regarded in Poland and Russia. It is an incident often represented in fiction, and perhaps its most famous exemplar is to be found in Heine's *Rabbi von Bacharach*, but it gains an added pathos by being narrated as simple fact.

It was believed by the Christians during the middle ages that the Jews were in the habit of sacrificing a Christian child at their celebration of the Passover, and Maimon relates that at one time the Russian priest of the village where his grandfather lived bore a spite against the old man and wished to injure or ruin him. He therefore went to a hunter who was in the habit of selling the grandfather beavers and induced him to carry the old man the dead body of a child, pretending that it was a beaver. The sack containing the body was thus left in the house, and no sooner was the hunter safely out of the way than the priest, with a retinue of attendants, appeared, searched the house, and upon dis-

Digitized by Google

covering the body carried the poor old man off to prison upon the most dreadful of all accusations. Here he would shortly have been put to death, but after suffering torture and indig nity of various kinds, he was unexpectedly saved by the apprehension of the hunter, who upon being put to the tor- ture confessed the plot. Though the Jew was released, how- ever, no one was punished for the attempt upon his life, as a Jew in that locality and at that period was believed to deserve all that a Christian could make him suffer.

Maimon gives an amusing account of the economies of his grandfather's household, where it was considered wasteful to burn candles, when pine knots would answer the purpose, yet where the grandmother would lie down before the stove to sleep with her pockets full of money, and the maid of all work could relieve the unconscious slumberer of half their contents without fear of discovery. Maimon's childish experiences were thus a mixture of careless plenty and positively sordid economy, which may explain somewhat the shiftless poverty of his mature years. As a child he possesssed a precocity of observation, which nothing seemed to escape and which fully appreciated all the contradictions in his home life. He was equally precocious in learning and at the age of seven he was far advanced in Talmudic studies, and possessed by an earnest craving for books. In a cup- board of his father's room he found a number of volumes in Hebrew, which he proceeded to devour, though his father had forbidden him to read anything except the Talmud. An astronomical work especially interested the boy and in order to aid himself in comprehending the celestial sphere, and its imaginary circles, he made an armillary sphere out of reeds. He was in the habit of reading by the light of the fire in his grandmother's room, after the old lady had gone to bed, and the latter, puzzled by the twisted reeds and his constant reference to them while reading, believed he had lost his wits and in her consternation betrayed him to his father.

It is not surprising that a boy who thus studied astronomy at seven should be a finished rabbi and engaged to be married at eleven. The Polish Jews, it seems, esteemed Talmudic

Digitized by Google

learning above everything else, and Maimon's famed precocity in this regard brought many suitors for his hand. It was the custom apparently for boys and girls in Poland to be betrothed at a very early age, and the fortunate father of an attractive son could look forward to receiving a handsome sum when the articles of betrothal were drawn up. Maimon's father was particularly to be envied, for the first bride died shortly after the completion of the betrothal, thus leaving the boy open once more to marital proposals. Shortly afterward both father and son fell into the snares of a designing widow, who kept an inn in the town where Maimon was at school, and by the payment of a liberal sum, as well as by still more liberal promises, she induced his father to betroth him to her daughter. The match was undesirable in many ways, but Maimon's father never could resist the offer of money and he therefore consented to the betrothal. Later on, however, he received still more advantageous offers from a gentleman with a daughter to dispose of. Unable to resist these also he bethrothed his son a third time, whereupon the widow appeared upon the scene, kidnapped her future son-in-law, who insisted upon the fulfilment of her contract.

From this marriage dates much of Maimon's unhappiness. The years of his youth were passed in the house of his hot-tempered mother-in-law, who, according to the contract, had agreed to support him, though she never fulfilled her promise. Maimon was not only poor, he was sadly henpecked by both wife and mother-in-law, the latter of whom, not content with hard words, frequently threw plates and skillets at his head. And though the female insurgents were by no means without their grievances, our sympathies must remain with the poor man, who through all his squalor and ignorance never ceased struggling after the *ignis fatuus* knowledge. We hear of his walking 150 miles in mid-winter to a neighboring town, to obtain scientific books of a Rabbi who had been to Germany, and we see him studying German without a dictionary, grammar, or anything except instinct apparently to guide him. He was a very bold experimenter also and never shrunk from applying the knowledge he had gained ; in fact

Digitized by Google

Maimon's self-confidence was rather excessive. He read a work on medicine and immediately determined to practise the profession, convinced that it would prove easier than tutoring in the families of Polish nobles, and only gave it up when his unlucky prescriptions warned him that he was putting his own neck in danger. He was drawn into the study of the Kabbalah and spent days and nights under the spell of its fascinations, until he satisfied himself the magical power was a delusion and initiation a snare to the unwary. Meanwhile he had been an ardent student of Maimonides and had grown so unsettled in his religious belief that he could no longer be considered an orthodox Jew. He adopted a stoical philosophy by which he endeavoured to render himself more indifferent than ever to all connected with the outer life, but nevertheless his desire to increase his stock of learning made him more and more discontented with his coarse and sordid surroundings and he determined, if possible, to visit Berlin and pursue the study of medicine.

There are some people who seem to be pursued by an evil fate, and Maimon certainly was one of these. His first visit to Berlin was most unlucky in its results. He arrived there penniless, and knowing that Jewish beggary was not permitted in the city, he seated himself at the Rosenthaler gate, hoping to meet some of the Jews of the town who would interest themselves in his fate. He was not disappointed in the first part of his wish, for he soon encountered one of the most prominent members of the Jewish community, and, unable, as usual, to restrain his inclination to talk, he engaged in a discussion with him about the *Moreh Nebochim*, Maimonides' great work, in which he did not disguise his heretical opinions. His new acquaintance however, who, it appears was a particularly orthodox rabbi, immediately informed the Jewish elders of Maimon's dangerous opinions, and he found himself unexpectedly debarred from entering the city. Maimon's astonishment and disappointment at this unlooked for *contre-temps*, were indescribable. Hopeless and entirely without means, he walked about the country with a professional beggar, until another unlooked for turn of the wheel of

Digitized by Google

fortune enabled him to enter Berlin once more, and this time under circumstances bright enough to warrant him in cherishing some hopes for the future. A dissertation on Wolff's *Metaphysics*, which he sent to Mendelssohn won him an introduction to the latter, and his description of his first visit to Mendelssohn at his home illustrates the never-failing kindliness of the latter. Arriving at the house, Maimon opened the door, but at sight of the elegant and tasteful surroundings and the brilliant company assembled within, he withdrew in confusion. Mendelssohn had however perceived him, and he led him into the room, engaging him in conversation until he felt at ease, paid him many compliments, and made him feel as if he considered it an honor to receive him. Not satisfied with merely social attentions however, Mendelssohn looked after his maintenance, saw that he made valuable friends, and that he had access to the books and libraries which would be of use to him.

Probably the days which followed were the brightest of poor Maimon's life, and one cannot but feel that if he had improved his opportunity, he might have lifted himself forever out of the dismal atmosphere which had pursued him thus far. But he could not. His vagrant tendencies were too deep-seated to allow him to settle down to any respectable and humdrum occupation, and to remain a member of the Mendelssohn circle for a little while, was all that his constancy could accomplish. He offered, in this repect, the strongest possible contrast to Moses Mendelssohn, who had raised himself from a situation as humble as that of poor Maimon, to a place among the most distinguished of German *litterateurs*. But Mendelssohn could live on a diet of potatoes and salt for years without the slightest moral or spiritual "letting down," and was endowed with a persevering singleness of aim and modesty of soul, to which Maimon with all his aspiration was a stranger. Maimon's lack of independence and willingness to remain a burden upon his friends also stood greatly in the way of his worldly prosperity, and it is not very strange that after that he never became self-supporting. After the circle in Berlin grew

Digitized by Google

tired of assisting him, he earned a precarious existence by tutoring and literary hack work, and, during the last five years of his life, he was provided for by Baron Kalkreuth, a Silesian nobleman who admired his genius and pitied his misfortunes. He never returned to Poland, though he seemed rather to regret that his wife hunted him up, and secured a divorce from him. He had, perhaps, intended to go home sometime, haunted by that vague longing for the surroundings of youth, which clings to us no matter how uncongenial those surroundings may have been.

Maimon's most important work, aside from his *autobiography*, was his criticism on Kant's *Critique of Pure Reason*, which was so remarkable that it excited the surprise and admiration of Kant himself. Besides this, he published numerous essays in various German periodicals, which were not considered of sufficient importance to re-publish in a collected form. He was never a facile writer, and one is struck, in reading his account of himself, by the power of his personality, and his inability to express it. He learned Latin, English, German and French in his mature years, but could not use any of them elegantly in speaking or writing, and thus was cut off from all perfection of literary form. His mind was to a certain extent imprisoned by the peculiarity of his birth and training, and it was impossible for him to give voice to his genius. One cannot but speculate upon what he might have become if he had been born in a happier station and with a supple tongue. In such a case he might have left much more behind him than an *Autobiography* and a chapter in Kuno-Fischer's *Neuere Philosophie*. Perhaps the charm and fascination to be found in Maimon, and in all such peculiarly developed characters, is the strange doubleness which made him what he was. If we look at him from one side, we see nothing redeeming in him. He is a coarse, half-taught Jew, pretentious, conceited, thriftless, and very selfish, for he always looked out for his own interest, and is not to be forgiven because it never did him any good. Turn the picture around, however, and we forget all his faults, for here we see a soul lighted by a spark from the divine fire, striving always to lift himself out of the degraded sphere in which fate had placed him, and ready to endure everything in the way of pain and deprivation, if he could only feel his intellectual man.

Digitized by Google

ALFRED T. JONES.

By Cora Wilburn.

Many tributes have been given ; what
Shall longing heart of mine
Bring as offering of acceptance unto
Friendship's tear-veiled shrine ?
Words bear faint symbolic meanings, only
Souls can understand.
All the depth of hoarded feeling, heart,
Within the prayer-clasped hand.

Yesterday our human brother, now beyond,
Above our ken ;
Still his loving deeds of beauty thrill the
Grateful hearts of men ;
By his righteous life's example taught the
Holiness of trust,
With Love's tender reverence name him ;
Spirit of the Pure and Just.

Many tributes have been given, patriot !
Lover of thy kind !
With thy memory's hallowed fragrance be
Life's holier aims enshrined !
Israel's youth the higher purpose of a true
Soul's mission know,
Heart and hand their benediction on a
Suffering world bestow.

THE LESSON OF A LIFE.

Biographical Sketch of Sir John Simon, M. P., Q. C., *by* George D. M. Peixotto.

CHAPTER III.

THE LAWYER.

WE have glanced over a few pages of his boyhood and have arrived at John Simon's early manhood. We find him beginning his career as a law student more out of

Digitized by Google

regard to his father's will than from any predilection for the study. In fact, it was only in filial obedience to the parental will and a great sacrifice of his personal inclinations. And if there is anything which tenders to develop character, it is this subjugation of self and selfishness, even although one's aspirations be for a high and spiritual goal. We may imagine we are fitted for a certain vocation, but there is no calling in life so true or noble that it can outweigh the holy commandment which God has given in the words of Moses: "Honor thy father and thy mother."

We find John Simon's young heart turned towards his people, his co-religionists, and his mind devoted to the study of the Law, the "Torah." Yet although the Rabbins have said this is the beginning of wisdom, have insisted that it is above all else, and though John Simon found it the sweetest and most desirable study we find him giving up the career of a minister or rabbi for the study of English jurisprudence.

Yet his true Jewish heart cannot turn aside entirely from that which it yearns for, and we find that as this man gains influence, rank and means, he loses no opportunity for making use of his position in ameliorating the condition of his brethren both in England and abroad. No sacrifice of time or money, nay, even health, is too great for him to make when the welfare of Israel is in jeopardy.

In the history of a nation we read the secrets of God's Providence written in a large hand, whereas in the lives of individual men the letters are written so much smaller that we cannot always make them out, and often have scarce had time to learn their meaning ere life is ended, and it is too late to derive any benefit other than that of imparting a lesson to our children.

If we examine closely the life of John Simon, we may find many such lessons as he himself assimilated and made part of his life. He knew full well that history is made up of the lives of men and the outcome of these lives, that every one of us contributes his share to the glory or shame of the nation to which he belongs, and that if we have no power to

Digitized by Google

save our people from evil, we can at least do our part to elevate and restrain them, and preserve in the midst of them a saving element dear to God. He recognized that he had duties not only as an Englishman but as an Israelite. These duties require us to aid Israel to the attainment of her ideal mission. And though John Simon had become a student of English jurisprudence, he did not neglect the great questions which suggest themselves to every thinking Jew. Is the ideal mission of Israel a noble one or base? So far as it is wrong, can we help to amend it? So far as it is a right ideal, can we promote and further it?

Up to the time of John Simon's early manhood, Israel had been a distinct people apart from the nation in whose midst she sojourned. Her prayer was for a return to Jerusalem and a restoration of the temple. The aim of her component parts, that is of individual Israelites, was mostly wealth and with it the only power they were able to purchase.

Learning, scholarly attainments had been but a means to this end for the majority of Israelites. It is, nevertheless, true that even in the middle ages the ratio of learned and professional men to the number of the whole was larger in proportion among the Israelites.

We cannot, however, but stop and reflect how much changed is the ideal mission of Israel since the days of John Simon's boyhood. I do not allude to the *True Mission* of Israel. That has, in God's great Providence, ever been the same as to-day. But I would point to the change in Israel's predominant aims and aspirations to her supposed mission in, say, 1800, and then turn to her ideals of our day.

Then if we recognise the change, must we not ask who has brought it about. The answer comes to us from the study of lives like those of John Simon. He has not only witnessed the removal of Jewish disabilities in England and lived to see members of his own faith take some of the highest offices in the gift of the Queen and the country, but he can also claim his share in the noble work of having brought this about.

Digitized by Google

Having taken his degree of LL B. in 1841, he was called to the bar Nov. 4th, 1842. He married in the year following, and returned once more on a visit to Jamaica(1843). When after two years' residence in Spanish Town, the seat of government, he found that the climate did not agree with Mrs. Simon, they resolved to make England their future home.

Mr. Simon had joined the Northern Circuit before he left England, and upon his return he at once re-joined it and settled in Liverpool. After a stay of seven years in that city he moved to London, which has since that time (1856) been his residence. In 1857, after he had become settled in London, Mr. Simon was retained for the defendant as second counsel in the great state trial of Dr. Bernard, for complicity in Orsini's attempt to assassinate Napoleon III.

The late Mr. Edwin James, Q C., was the leader for the defence. Mr. Simon worked up the case single-handed, for which he received the written thanks of the leading counsel.

In the *Law Times* of June 22nd, 1861, there is a full report of a case in the Court of Exchequer, wherein an important question was argued before four judges of that Court. Mr. Mellish, Q. C., afterwards Lord Justice Mellish, was the counsel opposed to Mr. Simon. The final judgment was given for the defendant, *i. e.*, for Mr. Simon's client, and after this his practice increased, and he was engaged in some of the most important cases of commercial and general interest, both on Circuit and in London.

On Circuit, Mr Simon has acted as Judge, and his decisions have been marked with great justice and considerable talent.

It is not within my limits to enumerate all the lawsuits in which the subject of this sketch was engaged, or go into the details of his work as a lawyer. It will suffice to remember that he rose from the local barrister of 1856 to the state and degree of Serjeant-at-Law in 1864, and four years later received the patent of precedence, entitling him to the rank and precedence of Queen's Counsel.

In October, 1887, Serjeant Simon, then M.P. for Dews-

Digitized by Google

bury, was invited to address the Dewsbury, Wakefield and District Law Students' Society, on the occasion of his inauguration as their Honorary President, and a part of his address has been quoted here in order that his views concerning law and the study of law may be the better appreciated.

Speaking of the importance and value of associations like the one he was addressing, he said: "All societies that bring men together in unity of purpose must be beneficial, not only to their members, but to those with whom they hold more or less special and important external relations; and a profession like the law, which has charge of the dearest interests of society, a profession in which, on the one hand, the bar is called upon to plead for the rights and liberties of the subject, where the highest to the lowest will find advocates, able and learned, who will earnestly and fearlessly discharge their high and responsible duty to their client, whether it be a Malasherbes pleading the cause of a crowned monarch, a Brougham the case of a Queen of England, or a young man at Sessions defending some miserable creature on trial for petty larceny, I say such a profession, in the hands of high-minded, learned and able men, is a grand and noble calling, and affords a fine illustration of a country's freedom.

"I know of no profession that makes a larger demand upon the intellectual powers, none that makes so great a claim upon the moral sense of the man. Well then, your society has been formed, as I see, by the statutes and by-laws for the purpose of advocating and promoting the interests of the profession at large; for the cultivation of the art of public speaking, and for the promotion of information upon subjects connected with the study and practice of the law, ... 'by means of debates upon subjects of a legal and jurisprudential character, the delivery of lectures and the reading of papers upon the above-mentioned subjects.'

"That is an excellent programme, nothing can be better, nothing more likely to conduce to the objects for which you have been associated. I cannot to-night attempt to go through every one of these topics, but I shall advert to one

Digitized by Google

of them, the study of the law and the manner in which that study should be pursued. What is the study of the law? It is the study of those rules which bind society together, that hold us linked in social harmony; that protect life and limb and property; that preserve order both without and within, even our domestic life. The study of this important science is pursued, for the most part, I am sorry to say it, in a manner not calculated to present its highest aims to the minds of its aspirants. The study and practice of technical routine has hitherto, to a large extent, absorbed the attention of students of both branches of the profession. Each young man is sent to the law as a calling by which he shall earn his bread and possibly something more. Some start with the something more in the foreground—that is, high pecuniary reward—others for honor and social position.

"Now, for my own part, although, of course, we all must live by our own profession, I have always looked upon the professors of the law, whether barrister or solicitor, not as the members or followers of a trade, but as the ministers of the law. When you consider the functions which the lawyer, whether barrister or solicitor, is called upon to discharge, the sacred trusts which he undertakes, the great public duty cast upon him—how much the honor of families, the welfare of honorable homes, the peace of society itself are, so to speak, in his keeping—the study which is to qualify the practitioner for duties so grave and so exalted should be approached and pursued with a deep sense of responsibility, and with an honorable ambition befitting its high and noble purposes.

"I say then, the first counsel which I would offer to the young men of this association is this—not to regard your profession as a trade, not as a means of living merely, or of securing wealth, but as an honorable calling in which you have to discharge sacred duties to the public—a calling which is one of honor—which, although it may not throw fortune into your laps or place you in the position of millionaires, yet gives you that which the mere possession of wealth is unable to procure, the consideration and respect of good men, of the thoughtful, the high-minded, and most honored members of society.

It is among these that it should be your object to take your place. Your profession is in itself one of social position and rank, although you might not have a shilling in your pockets."

(*To be continued.*)

Digitized by Google

THE CAPTIVE JEWESS.

By Max Boshwitz.

IN the Sixteenth Century, when Oska Pasha ruled over the Turkish Empire, a beautiful Jewish maiden, with other captives, was taken prisoner. The Sultan fell in love with his dark-eyed captive, and resolved to add her to his harem of beauties and compel her to change the faith of her fathers for that of the Koran. Seeing that the daughter of Judah scorns his offer, the royal lover orders her to be taken to the dungeon. After three months of inhuman treatment, the prisoner is again brought before His Majesty. Her great courage and defiance never to tarnish her faith, her plaintive pleading, the dark prophecy she pictures that will befall his throne, strikes such awe and fear in his superstitious mind that he bids her "go free."

"Oh, pardon! King, I durst not change
My fathers' faith for thine;
My mother taught me when a child
To worship at her shrine.
Thy Sultana I ne'er can be,
Our scroll forbids the rite;
I durst not wed the Oska Great,—
He is no Israelite.

"I cannot barter Israel's creed
For Moslem's richest store,
Than thou who art an Islam true
Would Cabbas' stone ignore.
Judea's blood warms not thy veins,
This marriage must not be,
Thy hand, Oh, Lord! I durst not wed,—
The Harem's not for me.

Digitized by Google

" My sires fought for Judea's faith,
For Israel's law they died.
Think'st thou I'll deserter prove
To martyrs of my tribe ?
My father's spirit up above
Would frown on me in scorn,—
Forever curse his flesh and blood
The day that I was born.

" If all the wealth of Islam's realm
Thou at my feet would lay,
Were it a thousand times, or more,
My answer would be, Nay !
'Tis true I am a captive slave,
But thy power I defy !
A Jewess was I born, my lord,
And Jewess I will die !

" Renew thy tortures if thou will,
Let fetters on me stay,
But never hope this aching heart
To fabled gods will pray !
Three moons these rusty chains were clasped
On fleshless arms and limb,
The light of day was dark to me,
My living tomb was dim.

" Unfit for drink the waters were,
On moldy bread I fed ;
No fire to warm the chilling blood,
The dungeon floor my bed.
My soul did pray to Israel's God.
The sobbing heart did still,
And angels gleams of comfort brought,
My soul with hope did fill.

" From my faith, O ! mighty Sultan,
Thou see'st I have not bent ;
All the tortures of Moslem
On me for naught were spent.
I'll not forswear my Fathers' God,
By yonder azure sky !

Digitized by Google

A Jewess was I born, my lord,—
A Jewess I will die.

" Son of Ishmael, thou'st heard me.
With fiendish law proceed.
Give way to thy pent-up ire,
On my life's anguish feed,—
But, take heed ! the mighty Allah
Did write on vengeance slate
The crimes of kings and peasants,
Their sins both small and great.

" 'Allah achbar,"* and His anger
Will search thee home some day ;
The throne of Moslem totter,
The sceptre lose its sway.
Thy proud and haughty empire
To monarch strange shall kneel,—
In the dust thy turban trampled
By the tread of foreign heel !

" I have finished, mighty Oska,
The martyr now stands here ;
In Sultan's breast no mercy throbs,
His heart is locked, to tear.
Pleading brings but stinging scoffs ;
I'll kneel no more to dust ;
In Islam's soul no pity dwells,—
In God I'll place my trust.

" Let Moslem fire consume this flesh,
The pyre, my lord, build high—
To thee, Oh ! Israel, I'll be true—
A Jewess I will die !
Why, Sire, in thy orders tarry ?
Thy face doth pale with fear !
Why not the prophet's law obey
And bind this captive here ?"

But the Turk sat on his divan
In meditation deep,

* God is great.

Digitized by Google

And o'er his browny visage
A frightful mien did creep.
For a moment all was silent,
The Moslems gazed in awe,
And with bated breath awaited
To hear Mohammed's law.

Another pause, then, thundering :
"Girl, captive, go thy way—
The Koran the slave doth pardon,
Thou free art from this day."
"FREE ! !" the maiden shrieked, bewildered ;
"Did'st say that I was free ?—
No—no—it was but the echo
That whispered this to me !

"Oh, speak'st thou so, great Moslem ?
Have mine ears heard thee aright—
Giv'st freedom unto thy captive
From darkness giv'st me light ?
Spak'st thou thus, O ! mighty Caliph,—
Is this, Oh lord, thy decree ?
No more dungeons, thrall, or fetters,—
I am now at liberty ?

"'Twas no dream of wild delusion
Thou bid'st me free to roam—
Once more to clasp my people
In the far, distant home ?
No longer am I captive !
Once more I'm free ! I'm free !
Oh ! prais'd be Thou, God of Israel !
Oh ! thanks, my lord, to thee !"

Digitized by Google

RABBI PATRICK.

By B. Felsenthal.

READERS of The Menorah, permit me to make you acquainted with a rabbi who lived about sixteen hundred years ago and whose name is mentioned several times in the Talmud and in the Midrash. This rabbi whom I am going to introduce to you was, it is true, not a very prominent man, and he did not occupy a particularly brilliant position amongst those of his contemporaries who were engaged in the fields of the Halakhah or of the Haggadah. He belonged rather to the common rank and file. Nevertheless, I claim a little attention for him, and be it even merely on account of his name. Ladies and gentlemen, I introduce to you Rabbi Patrick, the son of Rabbi Dositheus and the brother of Rabbi Drusus.—

Rabbi Patrick? Rabbi Patrick? Many of my readers, I imagine, will be incredulous. For very likely they may be of the opinion that Patrick is a name exclusively in use among the Irish, and that there was never a Jew living whose name was Patrick.

"No, it is not possible," says Mr. Hubert Falkenstein, "that a Rabbi Patrick was ever existing. I hail from the city of Berlin, where more than sixty thousand Jews are living, and I am certain that not one Patrick is among them. I travelled extensively in the different parts of the European continent, and I never met any Jewish Patrick. I have read the eleven volumes of Graetz's History, and I am sure that nowhere therein the name Patrick occurs. I am inclined to believe that some joke is meant by this 'Rabbi Patrick.'"

"I agree with you, Mr. Falkenstein," says Mr. Berush Warshawski. "You know I am a Lithuak by birth, and in my younger days I attended the Yeshibhah in Wolosin, and there I read the entire Talmud over and over again. But that I ever found the name Rabbi Patrick in it, this is more than I can say. Or should my memory have ceased to serve me?"

Digitized by Google

Mr. Zalman Teitelbaum, a native of Galicia, is also a sceptic. He says that he was forty years old before he came to America, and for the first time did he learn in America that there were people in the world whose names were Patrick. A Jew in Talmudical times could impossibly have been called by such an Irish name.

And thus we are met on all sides by unbelief and blank denial, or at least by doubting and scepticism.

What is to be done now? We must bring forward our authorities, and we must demonstrate it that there *was* a Rabbi Patrick and that his name *is* mentioned in the Talmudical literature. And to this we now proceed.

But bear with me, dear readers, if now, in producing my evidence, I write as a real Dr. Dryasdust. I know that I am speaking to the readers of THE MENORAH, and THE MENORAH is a monthly which does not circulate merely among Hebrew scholars. Its circle of readers is larger, and the majority of them would not be satisfied if too often articles of dry learning would be offered to them in the manner and method of erudite researches. But every rule has its exception. And so I indulge now in some dry notes, in which I shall attempt to prove the truth of the assertion made above.

In *Midrash 'Hazitha ad Song of Solomon* III. 11, also in *Bamidbar Rabba*, Sec. XII.; and in *Yerush. Yoma*, IV. 4, there is to be found a definition of *zahabh muphaz* the name of a certain kind of gold, by Rabbi Patrick (פטרוקי, פטריקי), a brother of Rabbi Drusus.

In *Bab. Zebha'him*, *12 a*, and in *'Hullin*, *81 a*, Rabbi Patrick (אפטוריקי, אפטריקי) discusses the question whether a calf, or a lamb, or a kid is fit to be offered as a sacrifice in the night between the seventh and the eighth day of its life.

In *Mena'hoth*, *55 b*, we find R. Patrick (אפטוריקי) laying down a hermeneutical canon concerning the application of a certain logical rule.

In *'Hullin*, *64 b*, Dositheus, the father of R. Patrick (אפטוריקי) expresses his opinion on the question whether or not an egg in a certain condition is permitted to be eaten.

Digitized by Google

In *Babha Metzia*, *5 a*, the question is considered whether in a civil suit before a court a partial confession is conclusive, or whether more evidence is to be desired in order to establish the truth. And among those who participated in this discussion was the father of R. Patrick (אפטוריק').

"Hold on," Mr. Teitelbaum here interrupts, "hold on. Your quotations, I admit, are reliable and are given accurately. But are we sure that the proper name appearing in these passages and brought forward by you is really a transcription in Hebrew letters of the name Patrick, or of the older name Patricius, from which Patrick is derived? In most of the passages quoted the name appears as פטוריק, and therefore I consider it as possible and likely that my Rebbe may have been correct after all when he taught me to read "Rabbi Aphtoriki."

To which we answer: In the passage from Midrash 'Hazitha, cited above, there is a better reading of the name, viz., פטריקי (Patriki). If now in the Babylonian Talmud we have the name appearing in the form אפטריקי, or אפטוריקי, we must consider the Aleph in the beginning as a so-called *Aleph prostheticum*, which is so very common in neo-Hebraic and Aramaic word formations, and especially in the transliteration of loan-words borrowed from other languages; compare, for instance, אגושא (magian), אסתומכא (stomach), אספקליא (glass, looking-glass), אפלטון (Platon), etc., and the Vav in the middle, we must either take as a sign of a dialectical modification of the name or as an accidental misspelling.

We must be prepared to meet still another objection. Mr. Warshawski rises to remark, that the older form of the name was Patricius, not Patrick. How, then, he says, can the Hebrew letter *Koph* be justified in the transliteration?

Very easily, thus: The ancients pronounced the letter *c* in all cases—before æ,e and i, too, as *k*, and so it is but natural that this *c*, in Latin words is always rendered by a Hebrew ק. Therefore, we find for *Cæsar*, קיסר; for *oceanus*, אוקיינוס; for *circus*, קרקסא; for *Ursicinus* (the name of a Roman general of

Digitized by Google

the 4th century mentioned several times in Talmud and Midrash) אסרסקיום; and so forth. The latter *Koph* will still more readily be admitted as correct when we consider that most of this class of work are directly borrowed from the Greek, and that the Hebrew *Koph* stands for the Greek *Kappa*.

In addition to what has been said thus far, we can, furthermore, state that the name Patrick (פטריק) clearly appears as a Jewish name in a document of the first half of the 10th century without any prefixed or suffixed letter whatsoever. In a collection of *Teshubhoth Geonim* (Legal Responses of the Geonim), ed. A. Harkavy, Berlin, 1887, we are told (resp. No. 535, p. 263) that once a case was submitted to R. Saadyah Gaon regarding a donation made under compulsion by a certain Patrick, in conjunction with a woman by the name 'Hayona, and Saadyah decided that a conveyance of property under such circumstances was null and void. Here we have then another Patrick.

But, it may be asked, can it be possible that Jews living in Asia, amidst Mohammedans and Parsees, should have had such a European name?

The bearing of such names by Eastern Jews will not appear so very strange when we consider that even in those distant days of the past there was a constant intercommunication between Jews in Persia and Jews in the Byzantine Empire. In evidence of this fact we refer to No. 225 (p. 105) of the *Teshubhoth* named above, where we read that a Gaon, who was interpreting a certain Talmudical word of Greek origin, said: "We have asked our Greek pupils hailing from Constantinople, who are to be met among us, and they said that in Greek, ... ," and so forth.

In this place we must not omit stating that *Schorr*, in his *'Halutz*, Vol. X., pp. 12 and 22, considers the names אפטוריקי and פטרוקי, together with many other names, as being not exactly proper names, but as being a kind of cognomination whereby certain sayings of the men bearing these names

Digitized by Google

were alluded to. In order to find the meaning of these, according to him, appellative names, Schorr goes back to Greek roots.

But in the present case we cannot agree with him. Schorr is undoubtedly one of the greatest Talmudical scholars of our age. His two articles on names in our ancient literature are the production of a master mind, and in true ingenuity he found the key to the proper understanding of many enigmatical names in Talmud and Midrash. But in going into details he misapplied, in some cases, the evidently correct rule which he discovered, and he considered some nouns, which, beyond any doubt, were nothing else but common proper names given to children by their parents, as having been of such an appellative character, and as having been bestowed upon the men in their later life or after their death. In consequence of his doing so some of his explanations become undoubtedly far-fetched or even baseless.

Let us make more clear what we intend to say here by some illustration. Suppose 2000 years hence a historiographer would say that in the nineteenth century men were living in America who were called "Rail splitter," "Great Commoner," "Horizontal Bill," "Watchdog of the Treasury," "Weather-clerk," and so forth, but that these names were not the real names of these men, and that these men were only called so by their cotemporaries in allusion to certain deeds done by them, or for certain peculiarities in character, or for some other reason. This historiographer, we know, would be perfectly correct. But suppose he would go farther, and would also say: A general was then living who was called *Grant*, because he *granted* humane conditions of surrender to General Lee and the Southern armies. Would this historian be also correct in *this* statement? Would he not go too far in the application of a favorite theory of his?

I trust I have given sufficient reasons for my disagreeing on this point with the eminent scholar in Brody, and for my rendering the names פטריק, &c., by "Patrick."

And now, after my long digression, which, I expect, has

Digitized by Google

been skipped by you, kind "general reader," I come back to you, kind general reader. You have glanced furtively over the preceding "dry" notes, and you have pronounced them to be nothing else than *unfruchtbare Notiz Krämerei.* You have put them aside as not being worth the attention of any man who values his time. Now, dear friend, I do not speak of *my* "Notizenkram;" you may think of it as little as possible, and I shall not disturb you in your opinion. But I would like to have my say in regard to such "hunting after details," as you call it, in general.

Mark, there is a difference between *Notizkrämerei* and *Notizkrämerei.* One may be an industrious gatherer of literary curiosities, a successful collector of historical rarities, and yet be nothing else but the possessor of a number of isolated and detached facts and of some hundreds of disconnected details, which are stored in his mind, without that he understands their significance in themselves or their organic connection with other facts in history and literature, with causes and conditions preceding them and with facts and events following them. *Such*, "kram" is idle is—dead. The owner of it may have extensive *Kenntnisse.* But as to *Erkenntnisse*, he may be totally innocent, notwithstanding the abundant stores in his memory.

You are correct in supposing that such inorganic *Kenntnisse* will not have much of fructifying influence upon mind or upon heart or upon volition. You are correct in saying that the term "science" would be misapplied if we would designate by it such dead stuff. But you are *not* correct in ascribing no value at all to the digging after learned details, and to the collecting and sifting and arranging of minor points in scholarship. *The mastery of such details is the conditio sine qua non, without which no true scholarship is possible.* With such details the true scholar builds up his "system," and from such details he deduces his conclusions. Without them he would build baseless castles in the air; he would "construe the world *a priori*" by hollow speculations; he would dwell in dreamland, and would live upon phrases—upon phrases which might be agreeably sounding, but which,

Digitized by Google

nevertheless, would be empty, devoid of all substance, poor in the potency of giving to the mind any wholesome nourishment.

Or do you think, Mommsen, or Ranke, or Macaulay would have become such great historians without any laborious investigation of details? Old manuscripts, difficult to read, they have deciphered; legends upon ancient coins, and inscriptions upon broken gravestones, and other epigraphic remains from olden times they have restored and read and unriddled; to numberless details and to minutiæ without an end they have devoted ceaseless and untiring studies. And thus they had performed the work of a rigid preparation, and had laid a good and solid foundation, before they proceeded to erect their firm and enduring superstructures.

And the same is to be said of such "*Kleinliche Notizenkrämer*, as Zunz, Geiger, Luzzatto, Derenbourg, Steinschneider and the other truly learned Jewish scholars have been or still are.

As in history and literature, this view holds good in Natural Science and in other provinces of learning. It is true, you and I, we both make use of Darwinistic terms; we speak so unhesitatingly and with such fluency and such self-satisfaction of the survival of the fittest, of natural selection, of the struggle for existence, of the origin of species, etc. But do you know what people think of your knowledge and of mine in Natural Science? You and I who have drawn our knowledge in this regard from our daily newspaper or from a few essays in a popular monthly—we are both ignoramuses, they say, and cheeky pretenders, or at best superficial phrasemongers. You, too, dear reader, are included. Yes, you particularly. For you understand nothing at all of the details. And yet . . . . . , well, let us drop the subject.

Darwin had it not so easy. He spent a lifetime in careful observations, in painstaking investigations, in long and costly experimentations. And only in consequence of them, and only after many years of conscientious studies and investigations he reached his results. They were grand, yet

Digitized by Google

he remained modest. And after he had become satisfied and convinced, that he had found the truth, or what he considered to be the truth, he published his works. And therefore he will be one of the immortals.

May I add yet some more remarks before I conclude? The "Rabbi Patrick" has been dug out from the grave of oblivion, and a special article concerning him is herewith presented. But what of that? Pedantry! they cry out. Micrology they call it. "Without any value whatsoever" is the judgment pronounced. It would certainly be pedantry, and the whole article would certainly be nothing more than an insignificant anecdotic curiosity, if we could not draw from it any larger lesson, and if we could not be led by it to some important inferences. However, I request you to look at it in its connection with the inner and the outer life of the Jews and with certain parts of the history of the Jews and of Judaism. You may then possibly learn from it more than what you can behold upon the surface at the first sight. You will then discover in it another piece of cumulative evidence for a fact which has been proven by Zunz already in a learned essay some fifty years ago; you will then see here another support for our asserting that since the remotest antiquity the Jews did not live in a mental ghetto, so to say, and out of contact with the non-Jewish world. For here is another instance, little in itself, but significant in its bearings, that Jews in ancient times gave to their children Gentile names. Furthermore, we can conclude from the Patrick whose name we have found in an old legal document written in Persia in the 10th century, that there was in those days a migration of Jews from the East to the West and from the West to the East. (The older Patrick of whom we have spoken above and whose name is found in the Talmudic and Midrashic literature was a Palestinian, and from his cotemporaries who are named in connection with him we can judge that he probably lived towards the end of the third century.) In other regards, too, even such common matters as the proper nouns used in certain localities and in certain periods of

Digitized by Google

time may instruct us, they may reveal to us the true cultural or intellectual or religious or political standpoint of whole classes of people.

You shake your head? You doubt this? Yes, I repeat it and I emphasize it, that a good historian and a well-trained scholarly mind could learn a great deal from the names common among certain nations, even if other sources of information would be lacking, and he might see in them a reflection of the ideas and ideals animating these nations. If we should not have any biblical literature; if no book of our Bible should have come down to us and no literary production of ancient Israel should have been preserved for us except the genealogical lists contained in various chapters of the Bible and a record of the numerous other names mentioned in the Bible:—could we then not gain from these names alone a deep insight into the mental life of ancient Israel? We would reason thus: Here are hundreds of names commencing with *Yo*, or *Yeho*, or *El*, others ending with *yah*, or *yahu*, or *shaddai;* surely, this people believed in a Supreme Being. Here we find such names as Eliab, Joab, Josaphat, Eliezer, Zurishaddai, 'Hananyah, etc.; surely, this people must have believed in the fatherhood of God, in his Divine Providence, in our moral accountability before a Divine Judge, etc. Here we meet such names as Joseph, Zebulun, Samuel, Mattithyahu, etc.; surely, children must have been looked upon by this people as a blessing from God, etc., etc. Should we then, in further examining these lists, find also that David had a son whose name was Beelyada (Baalyada), which name in another place of our Bible is stated to have been Elyada; furthermore that Jonathan had a son whose name was Meribaal, a name which by another biblical author was altered into Mephibosheth (Saul also had a son named Mephibosheth), and that Saul had another son whose name was Eshbaal, a name which was also amended by another biblical writer and changed into Ishbosheth, then we would probably reason thus: There was a time when either the conception of God had become much darkened and deteriorated in Israel by the irresistible power of Canaanitish

Digitized by Google

and other heathenish influences; or Israel's theology, which in some periods appears to have been so low and so mixed with pagan elements, must have been impure in the beginning and must have risen gradually into purer heights in the course of the centuries. For do we not detect in such names as Eshbaal and similar ones traces of a belief in the divine character of Baal? And in the alteration of these Baal-names by certain Biblical writers, in supplanting "Baal" by "bosheth" (ignominy), in the attempts to entirely obliterate the memory of Baal,—are herein not clear indications and evidences that pious men arose who sternly opposed having "Baal" as a component element in a Jewish name?

Should we after this proceed and compare the proper names of the Israelites with those of the Phœnicians, or of the Assyrians, or of other Semitic nations, then we would discover unmistakable proofs for the fact that in Israel alone the monotheistic idea originated and germinated, while the other ancient Semitic nations were, and remained, polytheists. We take, for instance, the Phœnician or Punic names Hannibal (חנבעל), Hasdrubal (עזרבעל), Eshmunazar (אשמנעזר), Hamilcar (חמלקרת). In these names also do we discover a religious turn of mind, an acknowledgment of and a submission to divine beings (mark well, to divine beings, in the plural), to Baal, Eshmun, Melkarth. But now let us look upon the corresponding Israelitish names 'Hanniël (or Yo'hanan). 'Azaryah, El'azar, A'hiyahu, are here also traces of prevailing polytheistic ideas? *

Similar it is with the Babylonian and Assyrian names, found in Israel's Bible or brought to light in inscriptions on the cuneiform monuments and tablets excavated in Mesopotamia during this century. We select a few such names from the Bible, leaving other names not found therein to the Assyriologists, who are better prepared and more qualified to

* It may interest even the general reader to note that the German *Johann*, the English *John*, the French *Jean*, the Italian *Giovanni*, etc., are direct descendants of the Hebrew name *Jo'hanan* and cousins of the Punic name *'Hannibal*. The final syllables *hann* in Johann and *vanni* in Giovanni as well as the final letters *hn* in John and *an* in Jean are etymologically, though somewhat altered in form, the reproduction of *'hanni* in 'Hannibal and of *'hanan* in *Jo'hanan*.

Digitized by Google

speak on this subject than the present writer is. We point for example to San'heribh, Nebukhadnetzar, Belshatzar, Adrammelekh, Evilmerodakh, etc., and upon the first glance we discover here the names of several gods, in the plural, of the Babylonians and Assyrians,—the names of Sin, Nebu, Bel, Adar, Marduk, etc. What a contrast to Israelitish names!

A student of the Science and History of Language will also infer some instructive conclusions, when he notices what linguistic decay took place in these names and what morphistic and other changes the names underwent in the course of times and in migrating from one nation to another. The subject might indeed be much enlarged upon. But would we now go on, we might perhaps also be tempted to seek answers to kindred questions, as for instance: Can we gain some insight into the national psychology of the Jewish people from their custom of giving to children the names of departed parents and other relatives? Can we deduct any lesson from the names selected by American Jewish parents of our present days for their children? What is, consciously or unconsciously, the reason which guides the parents in making their selection of names? Why is it that Jews in Poland so obstinately persist in giving to their children such names as *Leib*, *Kreinle*, *Dovritch*, etc., while Jews in Germany and other Western countries prefer in their stead such names as *Leopold*, *Clara*, *Dorothea*, etc.? And so a number of other germane questions might be raised. However in trying to answer them, we would be led too far away. Moreover, this paper has grown already longer than we at first intended it should be, and therefore we stop here.

Digitized by Google

Zum neuen Jahr.

von Julius Jenchel.

Zum neuen Jahr den besten Gruß
Den Brüdern nah und ferne,
Den schönsten Gruß mit Hand und Kuß,
Wie Gruß vom hellsten Sterne.

Gesundheit, Wohlergehn und Glück,
Der Seele Heil und Frieden,
Der Wünsche gnädigstes Geschick
Sei, Bruder, Dir beschieden.

Der Keim zum großen Ordensbaum,
Den einschloß Deine Seele,
Blüh hoch empor im weiten Raum
Des Geistes ohne Fehle.

An Früchten wie an Blüthen reich
Mög' er Dein Leben schmücken,
Mit Segensfülle allzugleich
Viel Tausende erquicken.

Umbräu'n des Lebens Stürme Dich:
Zum Kampf! Der Mann muß wagen!
Ob Glückessonne scheint — ob nicht:
Kein Uebermuth! Kein Zagen!

So vorwärts, treue Bruderschaar!
Auf hehren Geistesschwingen,
Voran die Hoffnung — gleich dem Aar,
Ihr folge das Gelingen.

Dem neuen Jahr zieh' neu ermannt,
B'ne B'rith, darum entgegen,
In Eintracht ruf mit Mund und Hand
"*Dem Orden Heil und Segen!*"

Berlin, Germany.

Digitized by Google

YENTIL, THE MILK CARRIER.*

A Tale of Northwestern Hungary.

By A. S. Bettelheim.

FRYSTADT, a town of about five thousand inhabitants, is located in the judicial district of Neutra, in Hungary. The name Frystadt (equivalent to Freistadt) means a "free town," a title involving many valuable privileges in feudal times. The title "free town" was granted by kings and emperors to places which rendered great service to the crown in the time of war or of need. Frystadt, or Galgocz, as it is called by the Magyars, rendered valuable service to Emperor Leopold I., when in 1640 he built that ill-fated fort Leopoldstadt against the Turks. The fort is situated opposite Frystadt, on the river Waag, and is only half an hour's distance from it on an air line. Leopoldstadt lies in a beautiful valley, while Frystadt nestles amid the hills—the last spurs of the Carpathian Mountains. It has retained its name, but not the privileges the town obtained with the name. In the year 1653, when the Protestants and Jews were suddenly driven from the neighboring city of Tyrnau, another imperial free town, the unfortunate fugitives found a friendly place of refuge at Frystadt, amongst them Rabbi Isaac Tyrau.

Modern civilization has abolished many of the old stereotyped customs, and these are nowadays remembered only by the older inhabitants as curious reminiscences of a bygone period. North of the city there was, at the time of which I am about to speak, a Franciscan cloister. The cloister itself was rather a modern structure, but the order, or rather the monks, represented the venerable order of St. Francis de Paoli, in all their rigor and missionary zeal.

Frystadt, like other small cities in Hungary, had only one town clock, and this was out of order a greater part of

* This tale was rewritten and revised by its author expressly for the Menorah. It is a geographical and ethnological introduction of the "Tales" which will appear in future numbers of the Menorah. – *Editor.*

Digitized by Google

the year—a fact which made it necessary for the Jews to employ somebody to arouse the people and summon them to early prayer-meeting. It was the duty of this person, in his rounds, to knock at the door or gate of every Jewish house with a wooden knocker. The knock at the same time transmitted the latest news. Three knocks, the first two in rapid succession, and the third after a pause, told that all was well. Two knocks only, the announcement of a death ; while four knocks announced a marriage which would take place that day.

The "Shool-Klopper" (the knocker for the synagogue) was a venerable old man, a bachelor nicknamed "Wolfele" (the diminutive of Wolf), a name given him, it is probable, on account of his small stature. His salary and emoluments were rather scanty, but he lived with his sister, who was an *aguna* (this means a woman whose husband has disappeared, leaving no trace of his whereabouts, hence *aguna*, hooked, tied), who helped to keep the small household running smoothly. Her name was Yentil, the *milkträgerin*. Yentil (whose name was a corruption of Gentilla) was a highly respected woman in the town ; everybody knew her. Early in the morning and late in the evening she was seen in the streets, carrying two large pails of milk from house to house, supplying her Jewish customers. Later in the day she carried a large bucket, filled with flour, upon her back, selling it in small quantities to the poorer class. This done, she concluded her day's work by offering pretzels to the young. Long and hard labor had left its trace by many a wrinkle on her face ; and yet, notwithstanding her wrinkles, the observer could easily detect lines of beauty in her countenance, and could picture her as the possessor of great charms in her youth.

My old grandmother often spoke of Yentil's beauty, and frequently told me that the poor woman had seen better days and that her father had been rich, learned and respected in a neighboring town. Every Sabbath, when Sabbath rest was also a blessing to her weary body, Yentil was usually visited by the best people of her creed, and even the youth

Digitized by Google

listened cheerfully to her little stories and tales, which she had read in Christian books. "Christian" then meant all that was not written and printed with Jewish types. The poor woman was esteemed and respected by Jews and Gentiles alike, for with all her poverty she always had something left to give as a mite of charity to her poor co-religionists the Jews, as well as to needy Christians.

It was known that she had been legally married to a cultured young man and that twin sons had been born to her a few years after her marriage. It was also known that her two boys were somewhere in the capital of the land, and that with her little earnings she was supporting them. Whether they were studying or preparing to follow a mercantile or mechanical pursuit nobody knew. She was such an upright good little woman that all trusted her and pressed no inquiries upon her and she very seldom spoke of her sons. Of her husband she never spoke. It was therefore not known whether he was dead or whether he was still living and had deserted her to her hard lot. It was only known that he had often visited the cloister of the Franciscans and had been seen to go there on the day of his disappearance. People who lived under the absolute domain of Catholicism at that time will understand why the Jews, eighty years ago, dared not to investigate the reasons of Reuben's disappearance, and even his loyal wife, Yentil, had to be satisfied with the fact that her husband, Reuben, did not come back.

The Prior of the cloister gave no answer to the sly inquiries and hints which were dropped before him and the heavy iron gates were locked against official inquiries.

Whether Yentil considered him to be dead or alive, she never expressed herself in any way regarding the question. For her he was dead; at least she never received any sign of his existence. And in this way she lived with her old brother for more than twenty-five years, hard at work, earning and saving for her children

One bright spring day the whole town was excited with the news that the two sons of Yentil the milk-carrier had arrived in the city and were stopping at the largest hotel in

Digitized by Google

the town, and—most remarkable of all—both were doctors of medicine who had graduated with the highest honors from the university in the city of Pesth. Both were handsome young men, tall, of finished manners and commanding the highest respect.

To be a regular doctor of medicine was, sixty years ago, and in Hungary, no little honor, and especially for a Jew, who was usually denied every common right by an intolerant government. Dr. Arthur Fleischmann and his twin brother Dr. Leopold Fleischmann, visited their mother in her small cot, and remained with her several days. This again was surprising news to the townspeople. It was not known that Yentil had another name, for in olden days the Jews had no surnames, but were merely called after their parents. For instance, this very Dr. Arthur Fleischmann, had he been brought up in the town, would simply have been called "Abraham Yentil's son;" but certainly neither his mother nor he himself would have dared to change his name Abraham into Arthur, nor abandon the name Yentil, which denoted his descent, and change it into Fleischmann. The pious rabbi of the town immediately consulted the elders of the congregation as to whether he should receive these young men and recognize them as members of his creed; for the daring act of changing the good biblical names Abraham and Judah into Arthur and Leopold was certainly not a deed of accepted piety.

But their sudden appearance, their winning speech and manners, and the evidence of filial gratitude they exhibited by visiting and living with their humble old mother, silenced all scruples of narrow-minded bigots; and when, a little later, they visited the rabbi in his sanctum, they bearded the lion in his den, and so overwhelmed was he by their appearance that he gladly entertained them for many hours.

Uncle Wolfele had died a few months before, and notwithstanding modest little Yentil's opposition, she left the quiet, peaceful town a few days later, to live in happiness and luxury with her sons in the capital of Hungary.

The announcement of her contemplated departure was

Digitized by Google

sad news. People never fully value a precious possession until they are in danger of loosing it. The rabbi, the elders, the old matrons, the young people, all visited her to bid her farewell. The day of her departure was a memorable one for the inhabitants of Frystadt.

Ten years later Yentil had to pay the tribute of all flesh. After a long sickness, lingering on the couch of pain, the two loving sons expected every minute the demise of their loving mother. She, too, felt that the hour of eternal departure had come, and she called her sons to thank them for their filial love and fidelity, and to reveal to them a secret which had laid heavily on her heart for many years.

They were prepared to listen, when a loud knock at the outer door admonished them that an impatient visitor had arrived, doubtless to ask their professional assistance. Leopold entreated his brother Arthur to answer the summons, while Arthur insisted that Leopold should go, for both feared that their mother's end was nigh. Yentil, the dying mother, sided with Leopold, and when another loud summons was heard, Arthur left his dying mother to give professional aid to another fellow creature.

It was a stormy winter night, the snow fell thickly outside, covering the earth with a white shroud, and a carriage stood before the door ready to carry the doctor to the noble patient. Dr. Arthur did not inquire, and did not care to ask for whom his help was required, for thoughts of his dying mother filled his mind and heart. After a few minutes of travel, which seemed to him hours, the carriage drew up before an old, gray building. The doctor paid no attention to the surroundings, and when he was led through a dark hallway he did not ask who the patient was, or what his ailings were. Outside of the door of the sick chamber a monk, clad in a coarse, brown robe, with a white robe girdling his waist, and a large, brass cross depending from it, greeted the physician. The doctor awoke from his reverie, and realized at once his situation—that he was in a Franciscan cloister—remembering the dress of the Order, with which he had been familiar in his youth. In a few moments he stood at the bedside of the dying Arch-prior of the cloister.

Digitized by Google

The prior and the doctor were alone; no stranger witnessed their interview. The sick man raised his hand and looked around with his dark eyes, asking the physician, "Is there nobody here?"

The doctor assured him that no other person was present.

The dying monk then asked the doctor, "Do you know who I am?"

"I suppose you are the Arch-prior of the Franciscan Order," replied the doctor.

"So I am," rejoined the dying man. "But I am also Ruben, the husband of Yentil, and thy father."

"My father! You could not have been the husband of Yentil, my mother. You my father! You among the living, and you forsook and neglected my mother, the best of women, and abandoned your own children! Living! when we had hoped that you had died the death of the righteous. You have told me that you are a priest. You could not be a husband and a father."

With a feeble voice the Arch-prior answered:

"Thou mayst be right from the standpoint of a Jew, but I am correct from mine as a Christian. My time is short. I feel death approaching, and it may soon silence my speech forever. I pray thee do not interrupt me, but hear my tale. Thirty years ago, when I married thy mother, I must confess she was as true and loyal to me as a good wife could be to a loving husband. We agreed in all matters but religion. She was reared among people who considered study of sciences and the languages as an impious act. I, on the contrary, felt a longing to acquire knowledge outside of the narrow traditions of our creed. I often secretly visited the Franciscan cloister at Frystadt, and the monks, in their kindness, instructed me in Latin, Greek, history, and the philosophy of the ancients. Painfully, but secretly, I studied on for many a year, and awoke to find myself excluded from Judaism My thoughts were not theirs. I felt I was not a Jew in the meaning of my people. Instead of waiting to be expelled from the congregation, and thus bringing hardship

Digitized by Google

upon my innocent wife and children—I know it was wrong! but, again, I thought it was better to disappear, to be considered as dead. In reality, I severed myself from my wife and children, and from the world. I became a devoted servant of the church, a disciple of knowledge. Now I am dying—leaving the world and all its charms and disappointments—I felt it my sacred duty to call thee, my son, and to bid thee farewell, and to send words of regret—words of love—to my wife, Yentil, if she is still among the living. I have only one atonement to offer for my errors. I have lived a life of piety, and have devoted my life to science."

There was no time for remonstrance or argument. The doctor asked politely:

"How do I know that you are not deceiving me and my mother again?"

The dying monk gave his son a ring, saying, "Show it to thy mother—to my wife, Yentil."

In a few seconds he breathed his last. The doctor hastened home to his mother's bedside.

At the door he was met by his brother, whose eyes were filled with tears. The announcement of the mother's death was unnecessary. He knew by his brother's face that she was gone. Leopold told Arthur that their mother held herself responsible for the disappearance of their father; she felt in her heart her husband was not dead, and that the intolerance of former times, and her own impatience at his aspirations had driven him to some despairing act. "Here is a ring," she said; "it is the counterpart of one he kept, and he gave it to me a few days before he left me. Should you ever meet him again, the ring, with the inscription *Mizpah*, shall be as a sign of recognition." "Mother died leaving you her maternal blessings, and to him her undying love."

The next day the bells of Pesth tolled for the death of the Arch-prior Francis; and at the door of the Hebrah Kaddischa (the pious society for burying the dead) an inscription announced the decease of Yentil, the pious woman of Israel. None knew the relation existing between the two here on earth. The two sons said daily their "Kaddish" (prayer for the dead) for mother and father.

Digitized by Google

THE POET AND THE ANGEL.

By Sylvan Drey.

A DIM light gleams from the poet's home in the valley. Night has fallen ; grave-looking clouds, holding council in the sky, frown down upon the earth ; the autumn winds, roused from their slumbers by a distant peal of thunder, are growing more and more boisterous in their sportive pranks—but, perchance on enlivening the dull deliberations of the apathetic clouds. The poet,—an elderly man, with white, siken hair,—is alone in his study, gazing out into the night. The delicate refinement of his features,—his grave, yet soft, tender eyes,—the half-thoughtful expression of his face reveal the ennobling influence of a long life, consecrated to the study of nature and of man. There is a deep tinge of sadness in his gaze to-night—a certain look of disappointment, as if some great sorrow had eaten its way into his very soul.

"Was it then after all but a wild fancy of youth," the poet began to lament ; "the hope I cherished that through the medium of my humble verses I might kindle noble impulses in the breasts of my fellow-men, quicken their sympathy for human suffering, and awaken their souls to a finer perception of the beautiful—to a deeper apprehension of the wondrous mysteries of God's creation ? To achieve this end has been the sole ambition, the ruling passion of my life. But to what purpose has this aspiration enslaved my faculties and consumed away their energy in song ? Who cares to linger over the lines that have fallen from my pen ? True, now and then a poem of mine has touched the heart of a reader residing far enongh away from this secluded valley to preserve the honor of my native land ; and even among my own countrymen there are a few who read my volumes with sympathetic appreciation ; but over the thoughts and feelings of the masses my poems have exerted as little influence as

Digitized by Google

if I had buried them with all the dark secrecy of a miser's greed."

Thus lamented the poet, when forthwith the night darkened! Fierce flashes of lightning darted wildly across the gloom! A loud, rumbling crash of thunder followed! The wind, no longer in a sportive mood, howled and whistled madly through the valley until its dismal tones died away from sheer exhaustion; then above their dying wail there rose the faint music of rustling wings, and, of a sudden, an angel emerged from the darkness before the astonished gaze of the poet. "Look! Dost thou not see yonder light?" The poet, on recovering self-possession, turned his eyes in the direction where the shining finger of the angel pointed, and there, in the murky atmosphere, he beheld a bright miniature disc of light waxing larger and larger. "Observe," continued the angel, "how the tiny light is spreading. See; it has already extended its area so far into the surrounding darkness that its luminous surface is completely lost to view, and now no mortal eye can follow the mass of light into their far-reaching travels through the gloom or measure the full extent of their powers of irradiation. In a like manner, the refractory medium of a few choice spirits, the divine light, kindled by the spark of true genius, diffuses itself slowly through the darkness that obstructs the spiritual vision of the multitude."

Having spoken these words, the angel paused. A new thought began to play on the poet's features. "Thou hast spoken truly," he said, and bowed his head in grateful submission before his comforter. A faint smile of satisfaction passed over the face of the angel; and then, with a look full of love and pity fixed upon the poet, he vanished gradually away.

Digitized by Google

HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH

CHAPTER XXXI.

RETROSPECTIVE.

WE have passed in review fifteen years of the existence of the Order. We have seen the gradual development of its founders' ideas and purposes. The very chaos which existed at the beginning of its career in the religious and social life of the Jewish community was favorable to its growth and progress. Men were brought together under its auspices, who otherwise would probably never have come in contact; the educated and uneducated, the poor and the well-to-do, the ambitious and the lethargic, the liberal and the conservative, those who looked upon the mission of Judaism as a divine ordainment for the cultivation and dissemination of its ethical principles and ideas, and those who rested content with the maintenance and practice of its ritual regulations as the chief end of the Jew's task.

Out of this heterogeneous mass a body was formed with definite ideas, established convictions and firmly set purposes, and the effect was marvellous indeed.

Already it has been shown how the impulse was given to the foundation of congregations who recognized the necessity of bringing the synagogue in better accord with modern life, and how rise was given to a movement which culminated in what became known as "American Judaism."

Order and decorum made their entrance into synagogues which knew them not before, and the disgrace caused by the incessant quarrels and litigations before the courts of justice among belligerent congregations was removed. A conviction gradually possessed the people that refinement, culture, adaptation to American customs and manners, were as much a duty devolving upon the American Jew as compliance with ritual laws, and that religious life had to stand its test in the outward social life of the citizen.

The religious organizations entered into friendly relations, recognizing the fact that educational and charitable

Digitized by Google

institutions, so much needed, could be made to prosper and satisfy the general want only by co-operation and by concentration of effort and purpose. We thus see the Hebrew Benevolent and Orphan Asylum Society, a consolidation of an English and a German Benevolent Society, assume large dimensions in proportion to the wider field assigned to it by the broadening of its benevolent objects, made possible by the accession of a large membership recruited from Jews of every shade of religious opinion, and the Mount Sinai Hospital become the splendid non-sectarian Institution, worthy of a great community.

It has not been forgotten under what difficulties Dr. Leo Merzbacher labored before he could find a field for the activity of his broad mind and noble genius. It was not many years before all over the country, and especially in places where the Order had raised its standard, congregations sprang up anxious to secure the services of men of reputation as scholars, pulpit orators, and settled religious conviction as their guides and instructors. They could be found only in the old country, and we have before noted the advent of men like Drs. Einhorn, Lilienthal, Adler, Elkan Cohn, Maurice Mayer, Gutheim and others, who accepted calls to make this country their home.

Nor have we failed to observe that the English speaking and conservative portion of the community contributed its share towards the development of a Judaism that was to stand before the world, dignified and honored in its relation to modern civilization. Men like the Rev. S. M. Isaacs, and Dr. Raphall, in New York, adhering strictly to the demands of ancient religious requirements, by their impressive sermons, delivered in the English language, and the examples of their lives, rendered great service in elevating the character and aspirations of their congregants, and worthily represented the eloquence, scholarship and piety of the Jewish Rabbi.

One of the most notable men, a representative of American Conservative Judaism, and an honored member of the Order, was the Rev. Isaac Leeser of Philadelphia.

Digitized by Google

Combining enthusiasm, aggressiveness with energy, restless activity, yet unvarying politeness and kindliness, we find him always in the foreground of Jewish affairs. His *Occident*, the most prominent Jewish publication of the time, gave evidence of no mean journalistic ability, and by his translation of the Bible and book of prayers into the vernacular, he showed a thorough understanding of the needs of the people, and contributed thereby in a great degree to the transformation into the English-American the German character of the synagogue.

Without taking any official part in these various movements, the Order B'nē B'rīth was largely instrumental in their accomplishment. It furnished in all directions a corps of men well trained in the lodge room for a systematic performance of the work that had to be done, and well may it claim the credit that, where it did not take the initiative in the establishment of a number of Jewish institutions which arose in this period, it lent its powerful aid and influence in the consummation of enterprises that have not only been a source of great good in their day, but may continue their benevolent and beneficial labors for ages to come.

Naturally enough, and it is an evidence of the wisdom of the founders, the Ritual, or form of teaching its principles and objects, at its first introduction in the Order had to be shaped and adapted to the understanding and disposition of the people from whom the first contingent was recruited. It had to partake in a measure of the ceremonialism which formed an essential part of the life of the Jew of the period. The lessons to be inculcated had to be clothed in the garb of Orientalism, symbolism, and even the spectacular had to be conceded as a means of attraction ; the discipline, order and system of which the lodge was the training school had to be taught through the medium of an appeal to the emotions in which the mysterious played a prominent part. The authors of this ritual were, however, well aware that an enhanced understanding and an advanced education would compel a reformation suited to the changes of time and the higher education and culture that must necessarily follow the general progress of civilization.

Digitized by Google

This time had now arrived, and the groundwork of the Order, its pure principles and lofty educational aspirations had to be freed from the network of mediæval symbolism and ceremonialism which thus far had surrounded it. And it required no further evidence that this change had become imperative than the fact, that what formerly had been looked upon with reverence and awe had become trivial, farcical and almost contemptible in the eyes of a new generation.

During the fifteen years from the origin of the Order to the year 1858 a complete transformation had taken place in Jewish life. Education, culture, Americanism had in a great degree taken the place of ignorance, narrow-mindedness and attachment to foreign customs, and the Order, no longer an experiment, had become an essential factor in this great development. At its outset sectional it had become national, spread to all parts of the country it had become broadened in its views and actions, and it had to adapt its methods and teachings to the greater field which had opened before it.

Two years the Committee of the Council of S'kenim had the revision of the Ritual under consideration. The task was an extremely difficult and delicate one, and too much depended upon its successful accomplishment to leave anything to chance or liable to speedy tinkering with the new work. The lines had been drawn by the abolishment of the symbolism and of most features borrowed from foreign sources; by the adoption of the new Constitution with its declaration of broad principles and its liberal provisions of representative government. With the fall of the autocratic system there had been created a freedom of expression which would be exercised in criticising and judging a work which formerly would have been accepted without reserve as the dictum of the highest authority. Hence the delay and the caution in the formulation of the new Ritual which was finally promulgated in 1858.

Digitized by Google

HISTORY OF JEWISH LITERATURE.*

By Dr. Gustave Karpeles,

Translated from the German by Richard J. H. Gottheil, *Ph. D.*
Columbia College, New York.

SECOND PERIOD.

The Judæo-Hellenic Literature from 200 to 100 B. C. E.

THE HELLENISTIC LITERATURE.

IT was an ancient legend of the Bible that first brought into close contact those two chief factors of human culture, Judaism and Hellenism. According to its prophecy God would cause Japhet to spread abroad and should dwell in the tents of Shem. A later and spiritual interpretation makes it prophesy beauty to Japhet and a religious spirit to Shem; thus expressing the chief tendency of both nations, who may well have been in spiritual intercourse in far-off mythologic times in consequence of commercial relations; and who, after long pursuing such separate paths, finally came together at one point in the world's history. Of this spiritual intercourse history knows little or nothing; but legend knows the more. Legend constantly leads the Grecian philosophers to the East in their travels and wandering studies; there they are said to have been in active intellectual relationship with the thinkers of the Orient; and that from this union important philosophic systems have sprung. But historic facts tell us more certainly than these fables of the "world-commerce" of those remote times; and their ramifications and influences will reveal to us in the future much of the yet undescribed geography of thought. The threads of this mental development run hither and thither, like the weaver's shuttle. If we succeed in unravelling them, then will there appear to the astonished enquirer the secret of these wanderings of idea, spread out in the full clear light of day. And those things which now apparently are *immediately opposed*, will then be understood and explained in all their changing relations. We mean the blossoming of

* Copyrighted. All rights reserved.

Digitized by Google

antique culture in Judæa and in Hellas, the lands of the two most prominent branches of the Semitic and the Indo-Germanic races, the races from whom has sprung our entire civilization, and in whom the typical contrasts of both world races attain their opagee. In so far as historical investigation has succeeded in tracing the paths of this intercourse, it was especially the Phœnicians, that seafaring and commercial people, who influenced with the material also the spiritual culture of the old Hellenes. An agreement in fundamental religious principles between the Egyptians, the Phœnecians and the Greeks was early recognized, and was then confirmed by the scientific investigations of the classical mythologies. The old legends of Danaos, the Egyptian, of Kadmos, the Phœnecian immigrant; the tradition mentioned by a later historical writer, that the oldest Dorian princes were of Egyptian descent; finally, the statement by the same author of the "religious loans" made by the Hellenes in the Nile-land;—all these show the indisputable influence of the Semitic East upon Greek religious development and the formation of the Grecian mysteries —though its stages can hardly be traced. If the supposition that the Pelasgians are identical with the Phœnico-Philistines is confirmed, then the medium of this influence would be proven beyond peradventure. Of course, when the Hellenes in later times further and further developed their pantheistic circle of belief in artistic forms, they naturally placed themselves more and more sharply in opposition to the spiritualism of the monotheistic religious idea.

So in the grey prehistoric times there stands already over against the thirty thousand immortal gods of Hesiod, the single and only God of Moses. And to David's song of praise, "O Lord our God, how glorious is thy name over all the earth" Pindar answers sorrowfully: "One race is that of men, and another that of the gods; yet do we breathe through a single mother." The views are nearer to one another if we compare the saying of Euripides, "Many are the forms of the godlike ones" with the complaints of the Preacher, to whom "all that is is mortal," save only the spirit, that returns to God, whence it came.

Digitized by Google

For the Greeks glorified in the cultus of harmonious nature, complete in itself; whilst the Israelites directed their attention to the genesis and the history of this nature, and to the cult of Him who had created it. The former started from the multiplexity, the latter from the unity of Life; for the one the world was a continual "being," for the other it was an everlasting "becoming." The completed Creation is mirrored in the Grecian, but its history, both cosmic and organic, and in the life of human kind, is reflected in the Jewish spirit. Both tendencies became typical for the culture-development of humanity. And when, after the long night, they first approached one another in the bright noon-day light of Macedonian Cæsarism, they could produce a new third that would unite both philosophies —the cult of nature and the cult of history, into one harmonic world-unity.

But though the sword of the hero and conqueror might compel the nations, it could not control their spirit. And the Hellenes of the days of Alexander the Great were as little the old Greeks of Homer and of Pindar, as were the Jews of the same era the Israelites of Moses and Isaiah. A worn out and faded Hellenism stood over against a wearied exclusive Judaism. Nevertheless the contact caused the sprouting of new seeds of spiritual life, and fructified the ground of both views of life.

The Grecian thinkers must have looked up with wonderment and awe at the truth and purity of the Mosaic belief, for all the holy aspirations that floated before them in their dreams, they saw there embodied in living activity. And the Jews in their turn must have been enraptured and delighted with the bright joyousness and god-like beauty of Hellenism, which opened up for them a new element of life. The Greeks were born philosophers, and at the time when they attained their spiritual and national unity, philosophic thought blossomed into schools and systems, and ripened to its completion. He therefore who would trace the stream of philosophic discovery to its sources, must ascend to the Ionic physio-philosophers; but he who would

Digitized by Google

know the development of religious ideas, will find in the book of the Bible their sources and origins. The Jewish nation was not speculative, and it is probable that Isaiah and Solomon had not the remotest idea of the depths of metaphysical research into which the Grecian thinkers ardently descended. But the Jews had the religious idea, and when they did learn to know the Grecian philosophers, they began to study this idea and its relations. The Greeks, once masters of these ideas, sought to bring them into connection with one another, to develop them by philosophic speculation, and dialectically to connect them with scientific thought.

Together with this there appeared an evil influence of Hellenic upon Jewish life. The old purity of morals gave place to luxurious enjoyment of life. Gymnasia and amphitheatres were visited instead of the schools; the feasts of the heathen gods and wild Bacchanalia were celebrated instead of the days of religious remembrance. The old Biblical saying found a new meaning: Japhet has spread abroad into the huts of Shem and dwelleth there! The austerity and the morals of the old Jewish life gave way ever more and more to the splendid, immoral life which the strangers had brought into Palestine. Greek customs and Greek names displaced the native ones, and into the depth of the nation descended the Hellenic spirit, so that they forgot their religious ideals and neglected the law in the newly beautiful and joyous life.

The teachers of the law were not a little terrified thereby. They saw already destroyed that religious unity that had hardly been achieved; they saw the fence that with much trouble they had built around the Mosaic law, broken now in an instant. Hence their hatred of the Hellenic spirit; hence also their deep repugnance to the beautiful and elevated teachings of Grecian poetry and wisdom. A bitter conflict sprang up in Palestine between Judaism and Hellenism, and divided it for more than a century into two great hostile camps. Now one, and then the other party was in the ascendant; but a complete victory was attained by neither. Rabbinism could not close itself entirely to Hellen-

Digitized by Google

ic ideas; nor could Hellenism destroy Rabbinism. But there never was peace on the Palestinian soil between these two hostile cultures; hardly here and there a short armistice in times of general confusion or complete exhaustion.

The peace between the two great philosophies was concluded upon another soil, on the soil of the ancient civilization of Egypt, where the Ptolemies gave the Jews a new fatherland, and where they—once slaves there—dwelt for centuries in peace and safety.

And the reign of the Ptolemies was also of importance in furthering the progress of science and general culture; of all of which Alexandria was the centre for three centuries previous to, and for almost two centuries after the rise of Christianity. The glorious town was a mart of ideas and goods, a home of the finest culture and the most æsthetic enjoyment of life. The influence and the money of the Ptolemies founded there the finest and largest library of the world—with 700,000 rolls, and called to work in the museum every authority in science and in literature.

And here for the first time the Jewish people shewed a new phase of their character, one destined to be of great importance for their literary development. This was the eagerness with which they accept a new culture wherever they enjoy light and air and are not compelled to stagnate in need and misery. The Jews soon learned the Grecian tongue and soon found themselves at home in the ideas of the Grecian world. The Judæo-Hellenic literature is the fruit of this spiritual union and scientific activity. And the Hellenization had in a century progressed so far that they could hardly longer read the books of their religion in their original Hebrew tongue, and that they erected a Temple of their own in Leontopolis, and became independent of the motherland. Thus the relations between Palestine and Egypt became less and less intimate, and they would probably have ceased entirely if the Hellenizing Jews had not been constantly reminded of their ancestral religion and of Zion by hostile attacks, odious accusations, and probably actual persecutions. These kept the religious element alive for the task of ex-

Digitized by Google

plaining the faith and defending it from attack. For the Greeks were displeased to see the Jews develop in equality with them, and their writers could always count upon popular approbation when they attacked the Semitic strangers for their pushing and mercantile spirit and their foreign appearance. Nevertheless, the true ground of their antipathy was the fear of being intellectually overshadowed by these strangers. Thus were the Jews compelled to defend their religion against the ridicule and wit, as well as to protect it from the hatred and calumnies of the Greeks. Hence is the Judæo-Hellenistic literature essentially *apologetic* in its nature.

But since the Jews adopted with the Grecian culture that habit of an accurate analysis of ideas and views which is so characteristic of the Hellenic spirit in poetry and in philosophy, they did not, like their Palestinian brethren, quietly accept the entire Mosaic law. They attempted to expound it philosophically, explain it symbolically, and if possible to bring it into unison with Grecian ideas. With ardent phantasy they approached the secrets of the divine government of the world. Angels and demons lost their individuality, and became ideas and pictures after the fashion of the god-like Plato. Hence arises the *Synkretistic* tendency which runs through this whole literature even in that small remnant now remaining to us, which at one time manifested itself in a great excess.

But in our consideration of it we must not lose sight of of the literary development of Greek Alexandrinianism itself which took place at the same time. And in spite of all its splendor and all its learning this latter was, after all, but an epigonal period, in which theory halted after practice, whilst genius had long since fled. In such times there regularly appears the desire to explain facts and wonders by natural methods We then take scientific account of the conditions and relations under which genius develops its magic poetry,—piously hoping that sooner or later such a one will appear according to the abstractions and rules prescribed for him. And thus, in periods when genius is

Digitized by Google

absent, theory, knowledge, and learning appear to explain and elucidate it. They are a symptom of the decay of national spirit and the poetic power– but they are also the fruits of the fulness and clearness of general culture and of spiritual progress. Such a period of exhausted spiritual energy and flourishing learning was the Alexandrinian, and all its intellectual works bear that signature.

The Pleiade of Alexandrinian poets supposed to mark the reawakening of the Homeric art, was but a faint echo of Greek poetry, nor could all their epics, hymns, idylls, and didactic poems reawaken the genius of antiquity. The schools of Neoplatonic philosophers with their pantheistic and mystic views could not supersede the ancient masters of knowledge, and the studious investigations of the Alexandrinian grammarians could not in the faintest degree renew the splendors in science and history of Hellas' palmy days.

Nevertheless this epigonal time had its own merits. What was done in Alexandria for the development of the various sciences, the investigations and researches, the philological criticism that began there, the philosophic idea of a subjective spiritual life—all this led to results incalculable in the future, and gives value and permanent importance to this epoch.

And in all these tasks and endeavors the Alexandrinian Jews took an active and efficient part. Nor did they fail with unwearied activity to make the treasures of their ancestral inheritance—their religion, accessible to their Grecian fellow-citizens.

From such motives, and probably directly from the rendering which the Jewish readers (*Meturgemānim*) gave at the Sabbath readings at Alexandria, there early arose the first Greek translation of the Bible, the so-called "*Septuagint*"—forming like a gateway the entrance into the Judæo-Hellenistic literature. Its origin, of which history tells us nothing, has been adorned by poetry. It is said that Ptolemy Philadelphus (284—246) had his attention called by his librarian Demetrius Phalerëus, to the

Digitized by Google

fact that in his large Alexandrinian library the holy books of the Jews only were wanting. Thereupon the book-loving king sent a deputation to Jerusalem to see the High Priest Eleazar, asking him to send him learned men who should translate the Biblical writings into Greek. The first reciter of the legend, the author of the so-called book of Aristeas, claims to have been a member of this deputation. The High Priest acceded to the king's request after hearing of the recent decree of the king giving freedom to a hundred thousand Jewish slaves in Egypt, and after seeing the presents that Ptolemy had sent to the Temple. He sent the king 72 learned men, twelve from every tribe, and a copy of the Law. On a high festival in Alexandria in honor of a mythical naval victory over Antigonus, the scholars reach Egypt. They are received in friendly manner by the king, and undergo a philosophical examination. After its successful completion they are sent to the quiet island of Pharus, there to do their work. In seventy-two days they complete their task. And though each translator worked alone, by the help of God all the 72 translations agreed exactly. The king is delighted with the result and gives princely rewards to the learned men. He also permits the Alexandrinian Jews to make a copy of this translation, which, from its 70 or 72 translators, was called the "*Septuaginta.*"

How much of this is fable and how much historical is difficult to tell. It contains many improbabilities e. g. that Phalerëus was the king's librarian. The story is found also in the Haggada, where, however, it is said that Ptolemy summoned the seventy-two learned men without telling them his desires beforehand, and said: "Write down for me the law of your teacher, Moses." According to these stories, the seventy-two learned men had unanimously altered the Biblical text in thirteen places.

All that is historical about it appears to be that that Biblical translation was begun in the time of Ptolemy Philadelphus. The Alexandrinian Jews felt the necessity of meeting the failing knowledge of Hebrew and the attacks of their heathen opponents by this translation. It is certain

Digitized by Google

that in the middle of the third century there was a translation of the Pentateuch into Greek which was used by the writers of that time. It took more than two hundred years for the entire Bible to be translated. Hence the work varies much in its different parts; and the Pentateuch alone has authoritative value as the common work of the Alexandrinian Jews.

According to more recent investigations, however,—also supported by a Haggadic tradition, the translation called the Septuagint was made by five Jewish scholars a century later, —about the year 150, during the reign of Ptolemy Philometor. But the wording of the tradition is opposed to this view, for it apparently only speaks of the forbidding of a writing of the Hebrew text with Greek letters—not of a Grecian translation; but more than this, the fact is against this supposition that the Septuagint was used by writers who lived in Egypt in the middle of the third century.

Much more probable is the hypothesis that the translation begun under Philadelphus was revised, completed or ended under Philometor a century later. Yet the entire subject of the Septuagint is still a dark one. Critical investigations as to the worth of the translation, and its spirit, have been much more successful, since they have the complete text for a basis.

These show that the translators of the Septuagint used a text that varied here and there from the ordinary one. Nevertheless, it is only in Jeremiah that there are important differences.

Its language, to become of great importance in the study of the Biblical word, was the Hellenic-Doric idiom at that time spoken in Alexandria. They formed therefrom a so-called Oriental-Greek tongue, which became the standard for the entire Hellenic literature, and was not without influence upon the later development of Grecian literary and common speech. Through the Christian translators it exercised great influence upon the Latin; and through the later translations of the Bible from that tongue, important elements from the Septuagint had made their way into modern European languages, especially the German and the English.

Digitized by Google

Of not less importance was the spirit of this Septuagint, in which we can discover the first rays of the Judæo-Hellenistic Philosophy. It is false to maintain that the translation was not made for the cultured Greeks---for the attempt to secure their approval which is so characteristic of the entire literature, is visible here also Naturally the attempt is made to mitigate or to explain by metaphysical ideas the authropomorphisms of the Bible. A few examples will suffice to show this. Where the Bible says that God spoke to Moses "face to face." the Septuagint adds cautiously, ἐν εἴδει "in the conception"---making a vision of the whole thing. Where the appearance of God is spoken of, they change it into a picture of the *place* where the Godhead appeared. Where Moses ascended to God, and God called to him from the mountain, they translate,—Moses ascended the mountain of God! The slaves who prefer after the seventh year to remain in their master's service until the end of their lives, do not appear "before God"---but before the Tribunal of God, whom they do not call with the Bible a "Man of War"--- but συντρίβων πολέμους—"the destroyer of his enemies." *

This endeavor, and it seemed impossible for them to remove them entirely, is still more plainly seen in the last books of the Bible, which were translated later than the Pentateuch, and in times when the idea of God in the Hellenic theosophy stood upon much more advanced ground.

If it is fairly well settled, that in the middle of the second century there was a translation of the Books of Kings, of Chronicles, of Job and of Joshua, we can well understand that, for example, the translater of the last-mentioned book prefers to speak of the "strong might" rather than the "strong hand" of God; that the translator of Isaiah fills the Sanctuary with the glory of holiness instead of the "garments of the Lord," and that he does not call God a "hero" but the "God of Power." Thus, from first to last, the Septuagint shows the attempt to conceive of and to express the idea of God in higher purity by means of abstractions.

But the condition of the times also, and the demands of the relations which surrounded them, did the translators of the Septuagint attempt to satisfy. They evidently sought the approval of educated Greeks, carefully avoiding certain words and expressions which might give rise to ridicule and misunderstandings—such as the use of the ass for riding—which would have given offence in Egypt.

* And in the Book of Proverbs.—Tr.

Digitized by Google

NADIA, THE SERF

A Russian and American Story

By Colonel O. T. Beard

* * * * * * * * *

Chapter XXIV.—(*Conclusion.*)

FIFTEEN years passed away freighted with wonderful gifts to the American people. Peace spread its white wings over the land, and the magical touch of protection remained upon it. Standing on the hill above Ironvale, one sees well-kept fields, numerous flocks and herds, and charming farm houses, in which are to be found all the elegancies of modern civilized life. Down in the village the little frame stores have given place to great brick buildings, in which the shelves are crowded with a thousand refinements and luxuries, in which farmers were too poor to indulge in the old days of revenue-free-trade-tariff, and prominent among the stores, with great plate-glass windows, is one occupied by Frederic Stein.

When Nadia discovered him in the hospital, her first feeling was one of loathing, for she knew of his wrong to Boris Paulof. But afterward, when she heard that he fled from Ironvale because he saw her, and believed Boris was near, she understood his weakness had not gone unpunished. Then when she looked on the thin face and attenuated body, which he brought out of Andersonville, pity succeeded loathing, and she telegraphed to his wife. Adolphe brought her on to Washington, and Frederic laid his weak life bare before her. It was humiliating to Alberta, for she was a proud woman in her way. She was poor, and had been so all her life, but she loved that which was honorable and loathed its reverse. Character was all the wealth she had, and when she knew her Fritz had been disloyal to his friend and changed his name, she felt poor indeed. It is true she said nothing. Adolphe and Nadia liked her better for that, but they could read her sad eyes, and so could Fritz. When he was sufficiently recovered, Adolphe and Alberta carried him back to Ironvale. Then Adolphe said to him, "The bench will be hard on you now, and there are so many factory-made shoes, come, start a little store. You will have some money for pay, and I will loan you more." The store was started, and in 1880, Frederic Stein, who was never strong after Andersonville, was the head of a thriving business, employing several men at repairing and hand-made work.

Adolphe, when he knew Frederic lived, whispered to Nadia, "Was I not right to listen to the cricket?" And Nadia crossed herself, and replied: "It was God's wisdom."

After that Nadia returned to the farmhouse and Adolphe to his shop.

Blunt Rasper came out of the army a colonel, with two brevets of brigadier and major-general for "gallant and meritorious service," and with the money saved in the army, added to that received from Captain Garnett, he bought a farm adjoining his old place There he and happy Rachel settled down and filled their home with thanksgiving, until two young souls were added to them. Then they went on with hearts overflowing with joy, until Blunt's fellow citizens drew him from the quiet of

Digitized by Google

his farm and elected him to Congress against his protest. Rachel accompanied him to Washington. She sat in the gallery, and with a face illuminated with happiness she looked down into the hall of the house where her husband has a seat, and afterwards she walked by his side up Pennsylvania avenue, clinging to his arm as proud as proud could be, every day of the session.

Captain Garnett and his wife are fifteen years older, and fifteen years happier. Their hair is as white as the down of swans, but their eyes are as bright as the stars, and the good captain has but one regret, "that he never danced at the wedding." One day when he understood Adolphe's devotion to Alberta, and the scrupulous honor of his conduct, he told Nadia what had been in his mind and she looked at him with surprise in her great black eyes. "Oh, good papa," she said, "and did you think that? It could never be. I honor Adolphe next to you and good mother; but, no, that could never be, not if Adolphe was of another mind. I loved Boris, good papa, and I have no love that way for another. He is as fresh in my heart to-day as he was the night he put his last kiss on my lips on the banks of the Dnieper."

The captain laid his hand gently on Nadia's head and he never spoke of the subject more.

* * * * *

Immediately after learning that Alexis Volstoi had changed his name and crossed the sea, Boris pursued. He knew Alexis was a shoemaker, and for years he walked the highways and by-ways of the great cities of the new world, peering into shoe shop windows and associating with shoemakers, always searching for Alexis Volstoi. So years rolled away. Volstoi was not discovered. Was Boris discouraged? Not at all. He wrote for the great daily journals and magazines, felt the keen edge of his long knife, muttered, "Woe to you, Alexis Volstoi, when the hour comes," and prosecuted his quest with an ardor in no way abated by years of failure.

* * * * * *

One day at length while in New York Boris Paulof learned news which at once put him in motion. "The knife shall fall at last," he said, and three days later Boris Paulof alighted from the train at a station three miles from Ironvale. He loitered along the road until night, then he entered Ironvale. He inquired for Frederic Stein's shop. His store was shown to him. Stein was not there. He inquired for his home, and he walked calmly toward it. Through the window he saw Frederic Stein seated in the flood of light which filled the room. Boris' eyes were illuminated with joy. There was no mistake, it was Alexis Volstoi he looked upon. He walked calmly to the door and rapped. Alberta opened the door. Without a word, Boris strode past her to the door of the sitting room. From that, with one bound, he leaped upon Stein; he seized him by the throat. The bright blade of his knife flashed in the light above his head. "Ah! traitor, Alexis Volstoi, fifteen years is not forever—it is I—I, Boris Paulof!"

Then from the door of an adjoining room, where Alberta's oldest child, born in Germany, lay dying of anemia, a woman sprang to Boris side and seized the hand holding the descending dagger.

"Boris!"

"Nadia! Nadia! Alive!"

And the knife fell unused to the floor, and out of Boris Paulof's heart all thirst for vengeance went away forever.

And Nadia Ily'n! Do you ask for her, dear reader. She is not. But Nadia Paulof is a happy wife and a proud mother. After they were 70, Captain Garnett and his wife danced at Nadia's wedding.

Digitized by Google

Open Letters.

AN AMERICAN HEBREW'S HEROIC LIFE.

LETTER FROM DR. SABATO MORAIS.

Hon. Benjamin F. Peixotto:

DEAR SIR AND EDITOR:

The heading of the first article in the December number of THE MENORAH attracted my attention. Proceeding to read what your accomplished contributor writes of "An American Hebrew's Heroic Life," I became deeply interested, for I remember distinctly the finely-built and gentlemanly-looking youth, to whose patriotism affection pays now a well-deserved tribute.

The news that Elias L. Hyneman had responded to the soul-stirring call of our martyred President in 1861 and enlisted to fight for the conquest of civilization occasioned in me some surprise. It was generally known that his uncle's family, with whom he resided and whose political sentiments he shared, did not favor the party sworn to roll away from this Republic the shame of a legalized slavery.

Mrs. Rhine's narrative wins for the memory of her brave cousin universal esteem. The resolve of the humane to deliver four millions of God's creatures from an enforced degradation may not have aroused his finer feelings at the start. He was not alone in the belief that negroes were a race Divinely doomed to an irredeemable bondage from the days of Noah. Yet, who will not honor the man who cast aside an inveterate prejudice and jeopardized his life for his country's sake? How very precious that life was to a widowed mother—keenly sensitive and gifted with a nature tenderly poetical—Mrs. Alice H. Rhine has told in words that love dictated.

The Jewish soldier might have obtained from the kind-hearted Abraham Lincoln permission to return to the bereaved parent, for, on June 12, 1864, Rebekah Hyneman buried her younger boy who had wasted away by consumption. She yearned with still greater fondness after her only one daily facing death upon the battle-field. And Elias had been devoted to his mother and to his relatives, in whose home—as I can testify—harmony ruled supreme. His death, away from all he cherished, has proved that duty is dearer than anytning on earth to the true son of Israel.

How the Philadelphia Jew was captured and made to suffer

Digitized by Google

terribly, a living cousin has pictured in touching language; but I, realizing the sad circumstance; I, who officiated at the interment of the heroic youth and laid him beside the remains of his brother Barton, turned to my Record—after having perused your MONTHLY—and read what I had chronicled in Hebrew on the Sunday of April 22, 1866:

Elias, son of Benjamin and Rebekah Hyneman, fell into the hands of inimical brothers in the South who fought their brothers of the North, and he was left to languish in a horrid prison, under physical ailments and mental tortures. On the seventh day of Iyar, 5626, his emaciated body was brought to lie in the burial place of his co-religionists, belonging to the *Mickve Israel* Congregation. May the God of Justice reward his undying spirit.

פְּעָלְתּוֹ אֲשֶׁר־עָבַד יְהוָה יְשֻׁלַּם בּוֹרְאוֹ בָּעוֹלָם הַבָּא

S. MORAIS.

A REJOINDER TO REV. FALK VIDAVER.

Alles was man in neueren zeiten über einen Persischen ursprung des Satan's sich shon ganz fest einbilden wollte, ist völlig ungeschichtlich und nach jeder seite hin grundlos. Aber ebenso grundlos ist es wenn man meinte der Satan erscheine erst etwa seit dem 6 ten jahrhundert vor Ch.—(Ewald. Die Lehre der Bibel II. B. I. Hälfte, page 299).

I am very thankful to Mr. Vidaver's allusion to Prov. xxvi. 4, and I shall not hint to the next following verse for justifying my rejoinder. It is not a personal affair, and I shall not indulge in personalities. It is a question of literary correctness.

To the numerous intelligent readers of THE MENORAH, it must be of very little importance whether I am a layman with a big library, and hence have some knowledge of names, or a rabbi without any.

The readers of THE MENORAH expect only original and valuable contributions, or correct translations, and to the honor of THE MENORAH it must be said it has fully done its duty in this respect, and when a gentleman has nothing new, original or good to say—יד לפה! Have respect for THE MENORAH and for its many "light-receiving" readers! We—the reader and I—expect, if a contributor is quoting classic languages, or if he is writing on the mythology of the Parsees, he should be fully acquainted with the "generic and specific" studies of the vast literature thereof, and the literature of coguate character.

Digitized by Google

We do not accept second-hand investigations. "Concordanz—Gelehrsamkeit"—as Grätz calls that cheap dilettantism and "encyclopedic" annotation will not do. Most homes possess "Chambers'," and some even the more erudite "Britannica," and find that these books are not sufficient for deeper and special investigations. Any one who now-a-days ventures to have his own ideas, or to be a teacher of others by publishing the same in a respectable periodical, must be a master of that branch of study.

Since Ewald, Delitzsch, F. M. Müller, Oppert, Haupt, Kohut, and the numerous savants have fixed the mythology of the Assyrian and the kindred nations, it is a waste of time to go back to a state when an unsupported guessing prevailed. It is cruel to carry back the intelligent reader to a period, when nothing was known, when we could not read the language of the Assyrians, and press our notions, which are the results either of an unacquaintance, or because they were drawn from old secondary sources upon the readers.

We cannot afford to commence again.

These introductory remarks with the quotation of Ewald are in all politeness made "um diesem Herrn den Standpunct klar zu machen." Nichts für ungut.

Now let us see how Rev. Mr. Vidaver solved the question: "Who is Satan?" I read his article again and again, and I must confess that "Alcyphron" in the "Exponent," and Prof. Lewis in the "Antiquarian," criticized it correctly. The drift of the article seems to be that Satan is of Parsic origin, and the New Testament embraced that "evil spirit" of the Parsees. Both are not correct. The Satan of the Bible is of old Babylonian (not Persian) origin, born and reared in ארם נהרים. מלאך and שמן together traveled to the Assyrians, and suffered a transmutation, and then traversed all other countries till they reached later Persia, etc. The Satan of the later Parsees is not the same as of the Assyrians, and is nevertheless by all the changes similar in his origin. Every one who makes mythology a study knows that the deities suffered changes by adaptations of local fancies. With the quotation of Ewald (see the whole chapter: "Uber die einheit im Gotterreiche" II., vol. I., part page 272–327), and my remarks (page 261), Rev. V.'s notions are exploded.

Wünsche has shown that the New Testament is based upon Talmud and Midrashim (the older ones), and before him Kohut (Jüd. Angelology, page 62 ff), that Satan of the New Testament is bodily taken from the Talmud. I cannot copy these works.

Digitized by Google

Only one idea of Mr. Vidaver is new to me. He says: The Kabbalistic rabbis have even gone one step further, and have identified Satan with the serpent (Nachash Hakkadmony) etc., and gradually have advanced him to the high position of *Malach Hamoves* (?!) angel of death. Hence one (who?) of the sages says: Hu Hasatan, Hu Hajezer hora (?!), Hu Malach Hamoves (page 166).

This is new, brand new. We, and probably some other readers, always thought that the Kabbalah had no representatives in the Talmudim, though it was claimed for the Zohar to be the work of R. Shimeon ben Yochai, and that even the name Kabbalah as a theosophy, was not known before the 12th century, and now we learn that R. Simeon ben Lakish, who said: Hu Satan (not Hasatan) etc., (Bab. Bathra 15 *a*), was a Kabbalist; that the authors of the Apocryphas and the sages of the Talmud, who so often mention the names of the angels and Satan (סמאל), were Kabbalists, and the Nachash Hakkadmony (Yebamoth, 103 *b*) etc., is of Kabbalistic origin (Vid. Genes. rab. sect. 22, 23 *c*. Zunz Gott. Vortr; p. 402 ff. Arie noham. preface, p. v.)

All these new things are awaiting the trenchant pen of Rev. Dr. Shwab.

There is another thing which I confess is new to me. Mr. Vidaver says in his very pleasant reply (p. 335): In Numbers XXII. the word שמן is mentioned in its generic sense as a noun, while in the book to which I (Vidaver) refer as of later origin the word שמן is quoted as a nomen proprium." . . . . "Does that great scholar (Halevy) know that the word שמנה there is a *proper name* which would *not answer my purpose?*"

Since when is השמן with the article a proper name? Why can Mr. Vidaver quote his שמן as a nomen proprium, and not my שמנה as a proper name? He says *it would not answer his purpose.* Can I help it that it will not answer *his* purpose? Shall I mutilate my Bible, and strike out שמנה, because it would *not* answer his purpose?

Oh, learning where is thy logic, and oh, logic where is thy learning!

Rev. Vidaver says, it is a *shallow question* whether שטי and מלאך are of Persian origin? No, it is not, and I am sorry that the Reverend gentleman could not grasp the importance thereof. F. M. Müller says (Indogerm. Stud: page 201, ff.) "Das Urwort localisizt den Ursprung der Idee," and Fleisches says: "Mit dem Urworte Können wir die Geburstätte des Begriffer erüiren" (Fremdspz: Stud

Digitized by Google

p. 3.) Now let us apply these maxims. If "devil" is in its primary meaning derived from the Greek "Urwort" *διὰ Βολος* then the devil-invention (!) was made in Greece. But it can be proven that even the Greek *διὰ Βολος* is derived from Daeva (see Vidaver's quoted note 14 of Gratz, p. 414) and Daeva or Deva from דוד—דו —דיד— in Hebrew and Assyr—pain, destruction etc., then we know that the Devil had been *invented* somewhere else.

The same must be applied to שטן and מלאך. If they are a Persian *invention* then the Urwort must be Persian, but if we find שטן in the form of שטנת before Persia was known and at a time when Mesopotamia (Babylonia and Assyria—ארם נהרים נהרים) enjoyed thousands of years prior a high civilization then we must seek for Satan another birthplace.

Mr. V. says: "It makes no difference *at all* by whom the N. T. was written" (MENORAH, page 395.) If it makes none to the publisher, who had to pay for composition, paper, etc., and none to the reader, who had to give his valuable time to the reading of Mr. V's. theories, it certainly makes no difference to *me*. But if there is no difference concerning the authorship of the N. T. and its—Satan—dependence upon Bible (Old Test), Talmud, Midrash, etc., where, may I ask him, where is then the difference between him and me? Was his article only written for fun?

Satan played my opponent a bad trick, for the numeral value of שטן is ——. May now the מלכים be his visitors.

A. HALEVY.

November 14, 1888.

ISAIAH LODGE'S SILVER WEDDING.

Isaiah Lodge No. 49 of New York celebrated the twenty-fifth anniversary of her existence on Sunday evening, the 16th ult., at the Lexington Avenue Opera House. The beautiful and spacious interior was magnificently decorated for the occasion. The front of the stage was garlanded with greens and flowers while American flags in profusion, with variegated streamers were tastefully festooned throughout the auditorium or suspended from the lofty ceiling. The exercises consisted of a banquet and speeches which lasted till nearly midnight. The tables were then cleared, and a brilliant ball closed the delightful ceremonies.

At 7 o'clock some three hundred and more members, their wives, daughters and sweethearts took their places at the sumptu-

Digitized by Google

ously-adorned tables, and Neyer's band, led by the mæstro himself, struck up an overture from Suppe, which set the whole company in the best of humor. Lucullus of old could hardly have had prepared a more tempting and varied banquet, which was set off by speeches and incidents and interspersed with delightful *morceaus* of music from Wagner, Rubinstein, Verdi, Schwarwenka, Sullivan, etc.

The following eloquent prayer was then pronounced by Rev. Bro. Henry S. Jacobs :

PRAYER.

By Rev. Bro. Henry S. Jacobs.

Almighty Father of the Universe! We approach Thee with grateful hearts in acknowledgment of the many testimonies of Thy loving care, protection and Providence which we have received. Especially would we now offer Thee the sacrifice of thanksgiving that we have been permitted to meet together this evening to celebrate the twenty-fifth anniversary of this lodge, which has been signally blessed with a vital power for the accomplishment of the noble principles of our beloved Order. We invoke Thy aid to enable us to maintain its sacred purposes, to lift up ourselves to high ideals of life, to burst the fetters of ignorance, and to spread the means of moral progress and intellectual enlightenment. Let these duties which are incumbent on B'ne B'rith be foremost in our thoughts, our senses and our deeds. As 'Sons of the Çovenant" may we diligently strive to promote those cordial relations, which will not merely unite us for mutual assistance but will best cement the holier bonds of brotherhood and fulfill the Abrahamic mission, whereby the promise and the command may be consummated, והיה ברכה. They may become a blessing unto ourselves, unto Israel and all the families of the earth. In these unselfish labors may we find our loftiest comprehension of Jewish obligation, as we teach the world the eternal lessons of the Fatherhood of God and the common brotherhood of all men.

Let Thy Light and Thy Truth be our guide. Let Thy rod and Thy staff be our support. Still, as of yore, when the angel touched Isaiah's hallowed lips with fire, may we emulate the great lessons inculcated by the prophets how to sanctify ourselves and be holy unto the Lord, who is the highest exemplar of holiness.

We invoke Thy blessing on all who are here assembled, that threefold blessing pronounced as Thy behest by the priests of old on the people whom Thou didst form for Thyself, in order that they might declare Thy praise. "The Lord bless and preserve thee. The Lord cause the light of His countenance to shine upon thee, and be gracious unto thee. The Lord lift up His countenance towards thee, and grant thee peace,"—peace of heart, peace of home and peace of life,—yea the peace which goeth beyond life, the peace which is for ever and ever. Amen.

The President of the Lodge, Gerson Mayer, who was also its President when twenty-five years before the lodge was inaugurated, acted as chairman, then welcomed the guests in a brief but witty speech, and said he would read the Minutes of the first meeting when the lodge was formed on the 20th of December, 1863. By this protocol, it appeared that its charter members were : Henry Jones, Moritz Mayer, M. Thalmessinger, Joseph Sulzberger, Marx Wasch, Wolf Dazian, Joseph Musliner, Samuel Koch, H. Levy, A. Leoboldti and Herman Meyers. Of these, Messrs. Sulzberger, Wasch, Dazian and Levy were present on this anniversary. Nearly all the others had gone to join the "great majority."

The installing officer on the occasion was Brother Gerson N. Herman, G. N. A. of the District, and his eloquent and instructive

Digitized by Google

address was recalled, and his prediction that as Isaiah Lodge bore the number "forty-nine," it was not only a "charmed" number, being seven times seven, which had always been regarded historically, religiously and poetically as a mystic number, the future of the lodge would be illustrious from this fact as well as from the name of the great prophet after whom it was called.

Brother Judge JOSEPH KOCH then delivered an address in which he traced the origin of the lodge from one of the literary societies formed thirty-one years ago and six years later merged into Isaiah Lodge, bringing in the "fine young souls" of those early days, full of enthusiastic ardor for knowledge and the practice of benevolent deeds It had been true to its aspirations, and through every vicissitude preserved the lofty principles which had been inscribed upon its banner.

To the third regular toast Brother JULIUS BIEN was expected to have responded, but was unhappily prevented by indisposition. In place thereof he sent the following letter, which evoked prolonged applause, and at its close the writer was greeted with three rousing cheers:

Hon. Joseph Koch:

MY DEAR SIR AND BROTHER:

Be pleased to convey to my brethren of Isaiah Lodge my deep regret at my inability to join them at the celebration of the twenty-fifth anniversary of the institution of their lodge.

I congratulate them on their honorable record of a quarter of a century for usefulness and fraternal labors in the spirit of our Order's principles and trust that the retrospective view of their past career will inspire them to renewed vigorous efforts in our good cause.

Now, when the beneficent influence of our Order makes itself felt in all parts of the civilized world where Israelites have their dwelling-place, the hearty cooperation of all our brethren is needed more than ever to give full force and effect to our aims and aspirations for the intellectual and moral advancement of our co-religionists.

Strive with all your power to do honor to our great prophet, whose name you bear, the promulgator of the "Brotherhood of Man."

Trusting that the occasion will be one of unalloyed enjoyment to all participants, I am,

Yours fraternally,

JULIUS BIEN,
President Executive Committee.

Brother MORRIS ADLER, President of the District Grand Lodge, responded to the fourth toast in his usual earnest and impressive manner, briefly presenting the past history of D. G. L. No. 1, and paying a handsome tribute to Isaiah Lodge, which was the first to attract the younger element of Israelites to the standard of the Order.

"Our Charter Members" was responded to by Brother JOSEPH SULZBERGER, whose rising was the signal for a storm of applause.

Digitized by Google

In eloquent and touching tones Brother Sulzberger pronounced the following speech:

Being one of those who assisted at the birth of your lodge, it is meet and proper that I should be present at the celebration of its twenty-fifth anniversary, and as the No. 49 was then selected (there were three petitions handed in at that time), our late lamented brother, the G. N. A., G. N. Herman, did so, because it was the numerical initials of מזל טוב and so I extend the old-fashioned greeting of Mazzel Tov this evening to the members of Isaiah Lodge, and trust that their silver wedding with the Order sterling as it has been in its worth, pure and unalloyed in the fidelity to its principles, may prove a happy harbinger of the future, and that the marriage bond may become more firmly united, and the same Mazzeltov accompany you until you celebrate your golden wedding.

Isaiah was one of the foremost orators that the Jewish nation produced, and I regret to say that his mantel did not fall upon any of our charter members, and while theologians have concluded that there were two Isaiahs, both eloquent and learned, the theologians of the present period, after listening to the able discourse of some of the members, will also determine that there are more than a dozen eloquent and learned Isaiahs, and though none of them are prophets, yes they have not been without profit to the lodge, but have reaped the rich reward of their attachment to the lodge by witnessing its prosperity and participating in its glories.

The duty of the speaker in responding to the toast assigned to me would be to dwell upon the reminiscence of its charter members, or to portray the early struggles of your lodge.

Time will not permit me to do either. I can only say that those who were its founders have not been disappointed in their expectations. From its earliest inception until the present time, it has always demonstrated the wisdom of its organization and the worthy Grand Lodge officers, both past and present, will endorse my statement that loyalty has always been emblazoned upon its banners in golden characters.

One of the true sources of your stability and prosperity lies in the fact that your officers have always been true and faithful to your interest, and this is endorsed by their presence here this evening and, to crown all things, the President and Vice-President of twenty-five years ago grace this banquet board as such on this occasion.

I had the honor of offering the first prayer at your installation as your Monitor, and my prayer this evening is that, like your prototype Isaiah, whenever you see any departure from the principles of the Order, you may קרא בגרון אל תחשך כשופר הרם קולך, cry aloud spare not, lift up thy voice like a trumpet.

In conclusion, my brethren, let me admonish you to keep up the good work of B. B. L. and H., and to use the words of our dear and illustrious brother, Julius Bien, "Not for our sake, not for your sake; but for the sake of Israel, for the sake of our faith, for the glory of God and Humanity."

"The Day we Celebrate" brought out Brother JOSEPH FOX, the brilliant young President of the Columbia Bank, whose services to the Order and the District as President, Governor, Treasurer, and in other capacities, had been so greatly distinguished. In a speech replete with beautiful thoughts and touching allusions, Brother Fox held his auditors enchained, and when before closing he asked the company to rise and pay a silent tribute to the worthy departed, many an eye filled with tears as the dearly beloved of other years rose to the mind's vision. "Isaiah Lodge," he said, "like other societies had experienced its 'ups and downs.' Once it suffered by the unfaithfulness of one of its treasurers, and again by the failure of a savings bank in which its funds were deposited. But in spite of these and other drawbacks, it has preserved its existence and marched ever onward and forward." Before taking his seat, a pleasant duty had been allotted him; it was to present to Brother

Digitized by Google

Abraham Newman, who had been the faithful Treasurer of the lodge for over twenty one years, a token of the esteem in which he was held by all. Brother Newman on stepping forward was then presented with a magnificent gold watch, chain and key appropriately inscribed, and was so completely overcome that he had no words to express his appreciation. He could only say, "I have tried to fulfill my trust, and I hope to be always worthy of the confidence of my brethren."

The next toast, "Our Future," was answered by Brother GEORGE HEYMAN, who pictured in glowing terms what from its past noble history Isaiah Lodge might justly be expected to do for the still higher advancement of the Brotherhood. "We need a great hall," he said, "a structure which shall be a gathering place, a *home* for the B'nē B'rīth; a noble structure which, like the Cooper Institute, shall provide not only for the meetings of our lodges but be a resort for the young men of Israel, who in a great city like New York wandered helplessly and were too often drawn into the mælstrom of dissipation and vice. We must have a great hall in which to place our Maimonides Library, a great reading-room where all the latest publications of merit could be accessible,—a hall for literary, social and musical entertainments, where the purer and more elevating refinements could be enjoyed and made a blessing for all."

Brother ISAAC WYMAN responded to the toast, "Our Order's Charities," in a brief and kindly speech.

The next sentiment, "The Press," was answered by the editor of the official organ of the Order, THE MENORAH, and was greeted with great applause.

The closing speech, "The Ladies," elicited one of the most admirable speeches of the evening from Brother E. MENLINE, the accomplished Secretary of the lodge, who eulogized the sentiment not only in its general sense but in its particular reference to the "Women of Israel." Diadems ever sparkling, jewels ever precious, ministering angels in hours of misfortune, joyous sharers of our days of prosperity; faithful, true, devoted, the world would be a desert without fair woman

Brother MAYER then closed this part of the exercises in a humorous vein; in fact, his remarks all through the evening, upon introducing the several speakers, were interspersed with jovialty, and presented to each lady a beautiful souvenir, while the brethren came in likewise for a "memento." Dancing was then inaugurated,

Digitized by Google

and the "wee sma hours" were reached before all of the "goodlie companie" had quitted the festive halls.

Among others present we noted: Mr. and Mrs. President Adler, Mr. and Mrs. Myer Hellman, Mr. Wm. A. Gans, Mr. and Mrs. Sol. Sulzberger, Mr. and Mrs. L. G. Bloomingdale, Mr. and Mrs. Jos. Sulzberger, Mr. and Mrs. Jacob Freund, Mr. and Mrs. L. Rindskopf, Mr. and Mrs. Herman Mendel, Mr. and Mrs. E. Denzer, Mr. and Mrs. I. Blumenthal, Rev. Dr. and Mrs. Henry S. Jacobs, Mr. and Mrs. Isaiah Freisner, Mr. and Mrs. Marx Wasch, Grand Secretary and Mrs. S. Hamburger, Mr. Wolf Dazian, Mr. and Mrs. H. Levy, Messrs. F. Stern, David Auerbach, Marcus Schwartz, M. Michaels, Julius Goldschmidt, Moses Heilman, M. Meyer, E. Bayer, Chas. Callman, A. Ottenberg, Henry Hirsch, Meyer Schwed, Marcus Simon, Max Weil, Abrm. Worms, Jos. Kahn, I. Frankenstein, etc.

There was a brilliant array of the young daughters of Israel, whose toilettes were elegant, setting off their beautiful complexions, sparkling eyes and lovely forms. The whole affair from beginning to end was a splendid success, probably unequalled by any similar festival yet held by the B'nē B'rīth in this city, and fitly commemorated the Silver Wedding Anniversary of one of the best lodges in the whole Order.

Editor's Sanctum

THE first number of the Sixth volume of THE MENORAH, which opens with this our January issue, will be found of exceeding merit.

The tribute in verse to John Greenleaf Whittier by Miss Cora Wilburn will be read as the interpretation of not only every loyal Jewish heart, but of all hearts who love and revere the octogenarian bard whose poems are known wherever wrong and oppression have held or hold their hateful sway. In every tongue our noble poet's utterances have been translated, from every clime come greetings to him on his natal day.

We are glad to offer this homage to one who from boyhood we have loved so well, and who in reply to our letter of felicitation on his birthday wrote us the following, every word in his own hand:

DANVERS, Mass., Dec. 20, 1888.

B. F. Peixotto, Esq.:

DEAR FRIEND:

Let me thank thee for thy kind letter. I am very grateful for such a remembrance of my birthday, and am,

Truly thy friend,

JOHN G. WHITTIER.

Digitized by Google

THE JEWISH PUBLICATION SOCIETY OF AMERICA has, through its Executive Committee, made a stirring appeal for the liberal support of the Jews of the United States in behalf of its proposed objects which its constitution declares to be: 1st. To publish works on the religion, literature and history of the Jews; and 2d. To foster original work by American scholars on these subjects. In a *brochure* of some twelve pages the committee present the claims of the Society with great clearness and convincing power. "The indifferent and the dull," says the committee, "who always fail to note the necessity of action may object that such a society is not needed in this country; that here our political standing is exceptionally happy and our religious prosperity established and growing, but the earnest inquirer and keen observer will see manifold uses for a serious effort to create and diffuse a taste for American Jewish literature.

"No form of opinion can in our day grow without a literature, and especially true is this of a minority opinion like the Jewish religion. As we are but one in one hundred and fifty of the population of this country, all the great forces of prejudice, of party spirit, of acquiescence in the will of great majorities, of social and political power tend to favor opinions antagonistic to ours; tend even toward a certain contempt for our beliefs and our very name.

Under such circumstances it becomes our duty not only to avoid being misunderstood, but to secure for ourselves a patient hearing and fair judgment. To understand ourselves is therefore the first and most important problem. If our youth, and indeed our whole community find a certain depreciation of human character and belief, subtly implied in books and papers of all kinds, such constant slights and insults must either weaken their self-respect or decrease the attraction of general culture."

In the English language there are few printed works to throw light upon the history and literature of the Jews, but there has never been a time when American Israelites were so able to remedy this great deficiency.

"Our brethren in this country are growing in prosperity and intelligence. One by one scholars are arising among us who, by their devotion to Jewish literature and their high general culture, reflect honor on our community. They are specially fitted to become true interpreters of Judaism to us and to our neighbors.

"In order to profit by their labors, organized effort is necessary. Scholars who devote their lives to literature must be supported like other workers. Hitherto we have expected our clergymen to use their spare moments by giving us literature gratuitously, forgetting that special studies are almost impossible to persons whose official duties leave them little leisure, and that authorship is in itself an honorable and useful profession."

Digitized by Google

The experience of other religious denominations is evoked to show how far reaching has been the influence of their publications and how liberal have been the contributions of our Christian neighbors in promoting the history and literature of Christianity in all forms of publication from the tract to the illustrated story-book for juveniles. Millions of dollars are annually expended by the Bible and Missionary societies, and yet the tax on each individual is a mere bagatelle. The benefits of the society, if firmly established and carried on, will be limited to no class.

"Our children of all ages will be strengthened and improved by new and friendly sources of knowledge. Their native talents will be stimulated and developed. A new generation of men and women will arise, whose hunger for a larger culture will find nourishing food in this field, especially our own.

"The earnestness, the emotional force and the generous enthusiasm of woman will here find useful labors and grand rewards."

The formation in every city, town and hamlet of branches of the society is being urged and we are happy to learn that the best men and women of the community are taking part in the organization. Three dollars per year constitute membership, and for this small sum every member is entitled to receive all the publications of the society. There is a considerable class of Israelites who will no doubt become patrons by paying $20 per annum and life membership is secured at $100. Jewish societies may become members by paying an annual subscription of $10, and be entitled to an additional vote for each additional annual contribution of $5. The New York Committee of the society have added a special committee to their number, and a brief but earnest appeal has been issued, signed by the joint committee consisting of Messrs. Jacob H. Schiff, Chairman; Benjamin F. Peixotto, Secretary; Rev. Dr. G. Gottheil, Rev. Dr. A. Kohut, Professor Henry M. Leipziger, Emanuel Lehman, Jacob H. Fleisch, James H. Hoffman, Professor Edwin R. A. Seligman, Edward Lauterbach, Myer S. Isaacs, Newman Cowen and Adolph L. Sanger.

The New York Committee have also addressed a circular to the Ministers of the Jewish congregations of this city in which they invoke the aid of the clergy from the pulpit. In this appeal the committee say:

"No plea is necessary from our side to inspire or strengthen your own conception of the high character of the work for the intellectual advancement of our people. We feel that you will realize how great is the obligation devolving upon the more favored to pro-

Digitized by Google

mote the dissemination of Jewish knowledge and culture. In this country in particular, where the material struggle is so great, the necessity of withdrawing the mind from the engrossing cares of business and enlarging the sphere of thought must be apparent to all who have at heart the betterment of the people."

New York should roll up a membership alone of five thousand. Here is an enterprise which will reflect more honor and give more satisfaction than any other ever undertaken by American Israelites. It is in no sense a charity. It is unselfish, ennobling, elevating, and its success will confound the enemies of Jews more than any one act American Israelites ever conceived.

In his oration at the dedication of the Montefiore Home, Hon. Carl Schurz paid the following tribute to the Hebrews through whose efforts this noble charity has been successfully established :

"Honor to the men and women who have accomplished this, and who are bound to accomplish still more. They do honor to the community which calls them its own ; for any community, whatever its pretensions, will be honored by citizens who take so high a view of their duties to humanity.

"And who are these citizens? They are Jews. This is not the only monument the Jews of New York have planted to their benevolence and public spirit. There are others, some even far excelling this in costliness and grandeur, But none—none of their own, and none instituted by any other class of citizens excels it—nay, perhaps more equals it in beauty of sentiment and devotion. And for whom is this done? Hear the noble words of the President of the Society as found in last year's report : 'As Israelites, we are compelled, both by circumstances and inclination, to provide for the needy of our own faith ; but this must not induce us to exclude a human being, because of his religious belief, from the benefit of an institution charged with the improvement of bodily ailment.' Thus is it done for the brotherhood of men. This is the true spirit, worthy of him whose name this edifice bears. It is the spirit, too, which more than any other, has created the brightest, the most stainless glories of our great American Republic—the spirit which, without any governmental action, out of the spontaneous initiative of the patriotic citizen, through private munificence, through individual solicitude for the welfare of all, has covered this land all over with educational institutions and enterprises of benevolence. In our school days we read of the Roman matron Cornelia who, when other noble ladies exhibited to her their stores of pearls and precious stones, called in her children and, pointing at them, said : 'These are *my* jewels.' So when the old world shows to us the magnificence of its baronial halls and royal castles, the American Republic may point to her colleges and hospitals and asylums, founded by the patriotic generosity of simple citizens, and say : 'These are my palaces.'

Digitized by Google

"And to entitle the American people to this proud distinction, the Jews have done as much as any other class of citizens,—nay, I may repeat in this presence what I have frequently said in the presence of others—the Jews have, in proportion to their numbers, done far more. I repeat this with all the greater willingness, as I have recently had occasion to observe the motive springs, the character and the aims of the so-called 'Anti-Semitic movement'—a movement whose dark spirit of fanaticism and persecution insults the humane enlightenment of the nineteenth century; whose appeals are addressed to the stupidest prejudice and the blindest passion, whose injustice affronts every sense of fairness and decency, and whose cowardice—for cowardiee is an essential element in the attempt to suppress the competing energies of a mere handful of people—whose cowardice, I say, should provoke the contempt of every self-respecting man.

"In the face of this movement, which for years has stirred some European countries and thrown its shadows even across the ocean upon our shores, it is most grateful to the human heart to hear the President of the Montefiore Home say that, while this roof is to shelter the neediest of Israel, no human being because of his religious belief shall be excluded from its protection. He might take the clamorous anti-semite by the hand, show him the hospitals, orphan homes, charity schools, founded and sustained by Jewish money, Jewish labor, Jewish public spirit, benevolence and devotion, and say to him: 'If you have any sick, any aged, any children who cannot find help elsewhere, here we shall have room for them, and they are welcome. What has the anti-semite to answer? No, no, that 'movement' cannot survive. It must perish in shame. It will be consigned to an ignominious grave by the generous impulses of human nature and the civilization of this age. And what will remain will be the beneficent influence and the sweet memory of such good actions as yours and the brotherhood of mankind."

HON. ABRAM S. HEWITT in retiring to-day from the Mayoralty of the commercial Metropolis of this country will bear with him the esteem of all good citizens and of none more than of those whose religious faith he has always so warmly respected and to whose general character for patriotism and humanity he has so often borne generous testimony.

On the occasion of the dedication of the Montefiore Home he particularly evinced this respect in the brief but eloquent address which fell from his lips. Mayor Hewitt said:—

No other people, so far as he had observed, no sect or denomination or party had done so much as the Jews, to relieve distress, give education and elevate the standard of morality in our midst, and he made that statement after a good deal of observation and attention, particularly that part of it concerning the subject of education.

Digitized by Google

He had never found the Jews lacking in public spirit. It is said of them that they have the art of getting wealth. If but a part of what is said of them be true, they understand well the use of wealth when acquired. They are found among the foremost admirers of art, they love music, and have since the daughters of Judah hung their harps on the willows by the waters of Babylon.

This charity is unique, for it is a link in the chain of Jewish institutions, but not the last link by any means. So long as there are calls by suffering humanity, the Jews will year by year add new links to their beautiful chain until it embraces every need of society, regardless of race and religion.

He had read at the door as he entered that the Israelites erected this building to the chronic sick in honor of Moses Montefiore, a Jew who for nearly a hundred years set an example to other peoples and creeds of broad charity that affects all peoples and all lands.

This institution was one long wanted in New York for a class for whom there is no hope save such as is offered by the poor-house or Blackwell's Island. They were given instead a home in which love reigned and religion presided, religion which opened the portals of the other world where all must go, rich and poor, Jew and Christian,—pharisee and publican, he was about to say,—where reigns the Heavenly Father whose chosen people have proven steadfast amid all oppression and persecution, and who has so long preserved them, but who nevertheless knows no difference between his children.

In perpetuating the memory of Moses Montefiore, not in marble nor in brass, but in an edifice for the shelter and care of those unhappy ones whom disease has stricken with fatal hand, the Israelites of New York have evidenced the practical character of their charity, and at the same time idealized that charity by associating with it the name of the illustrious philanthropist. Over the portals of this Home for Chronic Invalids may be written *Dum Spiro Spero*, for after visiting the interior and beholding all that wealth, science and love have provided we may firmly believe there is hope even for the most hopeless of its inmates. At least we know that whether longer or shorter, life here will not be a burden to the afflicted, that suffering will be assuaged by the tenderest care, and all that science can do will be done to restore if possible and mitigate beyond question the patient.

The daily and weekly press have given such voluminous reports of the dedication, which took place on the 18th ultimo, that we must be content with this brief allusion to a memorable event the culmination of the indefatigable efforts of a few prominent Hebrew citi-

Digitized by Google

zens of New York begun in the fall of 1884 in the humble dwelling on Eighty-fourth Street and Avenue A. The present edifice is situated on Eleventh Avenue, One Hundred and Thirty-eighth Street, Hamilton Avenue and One Hundred and Thirty-ninth Street, and is a model of chaste architecture. The whole property, consisting of fifteen city lots, and the building cost something over $206,000. Accommodations exist for about 125 patients, though the present income of the society will not permit of the care of more than 75.

The principal features of the occasion were the addresses of Mr. Isaac Eppinger, Jacob H. Schiff Esq., the President, who was presented with a golden key in token of his noble services not only to this Society but as an philanthropist whose broad charity is universally recognized; Hon. Carl Schurz and Mayor Hewitt.

THE Crown Prince of the Austro-Hungarian Empire is editing a voluminous work, "the Austro-Hungarian Empire in word and picture," the Hungarian sub-editor of which is the famous writer Maurice Jokai.

Gathering items and pictures for that book Jokai, accompanied by an excellent Hungarian painter, went to Kecskemet, where he was received with royal honors and given a banquet by the authorities of the city, in the course of which the "honey-mouthed" young Jewish rabbi, Dr. A. Perlsz, spoke a toast to the honored guest of the evening, in which he masterly interweaved many titles of books written by Jokai and remarkable and widely known sayings contained in his works.

The audience was enthusiastic and Jokai moved to tears. At the conclusion of the toast Jokai hurried to the rabbi and embraced and kissed him repeatedly.

Perhaps Jokai did not know—and if he knew, the Jewish society of that town and its vicinity is so much more indebted to him—how redeeming a kiss it was for the Jews who, for years have suffered under the Anti-Semitism excited by a few mean, vile fellows of the Stocker and Schonerer stamp. Jokai thus ostentatiously exhibited a noble example of genuine recognition and admiration of the young and appreciative rabbi,—most noble example we say, because practiced towards the persecuted. So clearly perceptible was the lesson given the Anti-Semitism in the shape of this kiss, that it seems impossible, that there should continue any longer the blind and intolerant spirit of bigotry and persecution which has so shamefully disgraced a certain portion of Hungarian Society.

Digitized by Google

THE Maimonides Library is one of the institutions of which the B'nē B'rīth, and District No. 1 in particular, may be justly proud. It has now over 31,000 volumes on its shelves and a yearly circulation of these among 5,000 registered readers, ranging from 40 to 50,000, the class of literature circulated being much above the average. During the past year 1,100 new volumes were added by purchase and 1,000 received from donators. Max Cohen, Esq., the Librarian, is an ideal bibliophilist, besides being a thoroughly practical administrator, and it is to the fact of his great ability that with all the difficulties of deficient accommodations and clerical assistance that the library flourishes to the extent and possesses the popularity it enjoys.

The coming annual meeting of the Grand Lodge should make more liberal provision for the maintenance of this excellent institution, and also throw its benefits open to all Israelites on the payment of a small annual subscription, say of two dollars.

THE 25th anniversary of its foundation celebrated on the 16th ult. by Isaiah Lodge No. 49 was not only a magnificent success in all its bearings, but furnished another illustration of the importance and value of the Order as a conservator of all that is best and brightest in Israel. We recall the birth of this Lodge which occurred under the Presidency of the Order then held by the Editor of the MENORAH as being one of the many hundreds throughout the land composed of young men who at that time, 25 years ago, gathered under the standard of Benevolence, Brotherly Love and Harmony, glorious ensigns possessing then at least a meaning more than mere words. From 1862 to 1866, under our Presidency, the Order was lifted from a membership of 4,000 to 12,000, the accessions being of the young men of Israel. In the Great West as here on the Atlantic and on the Pacific shores a spirit of enthusiasm prevailed delightful to behold. It was like the rallying of the Maccabees as they gathered under the glorious standard of the valiant Judas for the redemption of the ancient capital.

THERE should be a prompt response to the urgent appeal issued by Bro. Abraham Hart, President, and Dr. S. Wolfenstein, Superintendent, by members of the Second, Sixth and Seventh Districts and Israelites generally in behalf of the Cleveland Orphan Asylum. The sum of $48,000 is required to remove the liabilities resting on this

Digitized by Google

noble charity, which shelters, provides for and educates upwards of 400 orphan children. The festival season, which winter always brings, should be availed of by our Western lodges to raise this sum and a general and united effort would in a few months consummate this object.

SPEAKING of the daily press we have often noted the sneaking and cowardly conduct of certain journals upon "pregnant questions" which would seem to demand open and manly criticism. These papers have very narrow conceptions of true journalism and fail miserably to represent public sentiment. Events and incidents which sometimes appear very small become significant and far-reaching when they relate to the great underlying questions of the age and often involve principles which can neither be ignored or brushed aside.

MR. ALFRED A. MARCUS, of Boston, on a flying visit to New York, did not forget to visit the Montefiore Home, and made the occasion memorable by presenting to the synagogue of this beautiful edifice an elegant Scroll of the Torah, with the accesories of coverings and ornaments. Mr. Marcus does not confine his acts to these manifestations of pious feeling, but the poor and afflicted are constantly recipients of his bounty.

IN addition to his other reportorial engagements Mr. Isaac Markens has become connected with the N. Y. *Star* which under the new business and editorial management of Messrs. W. P. Sullivan and W. F. G. Shanks is at length taking rank among the great Metropolitan dailies.

THOUGH the other architects of the Montefiore Home are entitled to warm praise, we feel particularly proud of Arnold W. Brunner and Albert Buchman, whose work reflects so much honor upon Israel's fair fame for genius and good taste.

ABOUT $30,000 was inscribed in the "Book of Life" at the dedication of the Montefiore Home for Chronic Invalids.

HALEVY'S rejoinder to Dr. Vidaver's "Who is Satan?" came too late for December but is given in the present MENORAH.

Digitized by Google

Affairs of the Order.

The B'ne B'rith in Rochester, N. Y. (Special correspondence).—You have repeatedly asked me to give the MENORAH some information of the state of the Order B'nē B'rīth in this city, but matters here were at such a stand-still, so perfectly stagnant, that I would not venture to waste any space of your valuable journal.

The only B'nē B'rith Lodge in existence in this city is *Zerubbabel No.* 53, chartered in 1864, with a membership of about 115; this lodge has an auxiliary under the name and title of *Zerubbabel Widows and Orphan Benefit Association*, which having a capital of $10,000, contributes annually the interest income of $600.00; first, toward the support of such members who are unable to pay their dues, and the remainder goes into the general treasury of the Lodge, thereby enabling it to get along with but $18.00 annual dues for membership. In the full appreciation of this beneficiary state, Zerubbabel Lodge has always regarded any attempt to increase its membership, with the most jealous obstinacy as an injury to themselves, (which it certainly would be regarding the question in the light of dollars and cents only), but by the course and by charging exorbitant initiation fees, they keep their doors barred, and outside of the usual routine had no work of interest at their meetings.

A stirring awakening out of their slumber was created on Sunday the 2d inst., by the appearance of the worthy Grand President Morris Adler, assisted by D. L. Walter of the General Committee. The meeting took place in the evening of that day at Odd Fellows Hall, whereto the Jewish public at large as well as all the members of the Lodge were invited. The attendance was large and the eloquent orations of these two heroes of our grand old Order, were listened to with the most earnest attention and created such an enthusiasm that we may expect excellent results in the near future.

The thanks of Zerubbabel Lodge in particular and of the District No. 1. are certainly due to Bros. Adler and Walter. M.

Asariah Lodge No. 164, New York.—At their meeting held on Monday, Dec. 17, elected the following officers: For President, brother A. Rubenstein; for Vice-President, Brother Isidor Schwarzkopf; for Treasurer, Brother Leopold Levè; for Recording Secretary, Brother Philip Loewenthal; for Financial Secretary, Brother Raphael Cohn; for Trustees, Brothers Celler, Lazarus Baum, Elias Beryu. As delegates to the approaching Grand Lodge Session, Brothers Leopold Levè and Jacob Levy was chosen by unanimous vote. The installation of the newly-elected officers takes place on Monday, January 7th, at their lodge room over the Cafe Logeling, No. 237 East 57th Street.

Asariah at one time of her history stood as one of the foremost and most prominent and promising links in the chain of B. B.,

Digitized by Google

with a membership of over two hundred and a well filled treasury, but by errors needless to be referred to here, has sunk into apathy and a decline reducing her membership by 25 per cent., her capital by 50 per cent., and the interest of her members in the well being of the lodge as manifested by the attendance at lodge meetings by at least 75 per cent.

All this, there is a fair prospect now, will be shortly changed. The newly elected President has well earned this deserved promotion by many years of faithful service as Treasurer, and during the past year as Vice-President. But the main point of congratulation for the lodge lies in the fact that Bro. Isidor Schwarzkopf has taken hold of the work in Asariah in that peculiar way which proved such a blessing to the I. O. Free Sons of Israel, where he has held the highest place of trust and honor and, what cannot be said of every one so situated, has filled them to the fullest extent, leaving marks of his sagacity which time cannot efface. There are but few men better equipped for such work than Brother Schwarzkopf. For years he devoted his youthful energies in the interests of Odd Fellowship, where he successively filled each and every position in his own lodge as a training ground for honors showered upon him, when he afterward enlarged his circle of usefulness within the sphere of the Grand Lodge. Some ten years ago he first commenced to draw attention in the councils of the Free Sons Grand Lodge and after being elected to the General Committee he never ceased to be an honored member until the last convention he positively declined to stand for re election as Grand Master, a position which only needed his consent to be his again. He at present holds the position of Chief-Justice of the Court of Appeals of the United States, Grand Lodge F. S. I.

And now this gentlemen of rare attainments and ripe experience has undertaken the labor of rebuilding the somewhat shattered fortunes of Asariah Lodge, and with his experienced co-laborers in the Board of Officers it ought not to be so hard to restore that lodge to its pristine vigor and former glory.

Isaac No. 87 *and Excelsior No.* 170, of Milwaukee, as we learn from Bro. E. C. Hamburger, Secretary of District Grand Lodge No. 6, Chicago, have united their forces under the name of Isaac Lodge No. 87, and been duly recognized and chartered in the latter name. The Milwaukee lodges have been long dormant, but we may now hope the old energy will be revived and the beautiful and enterprising commercial metropolis of Wisconsin have an active and energetic worker.

Bro. A. Elkus, of Sacramento, President of District Grand Lodge No. 4, paid a visit to New York during the past month and was received with great cordiality by a number of the lodges to which he paid visits.

Digitized by Google

CURRENT NOTES.

AN AMERICAN RING FACTORY.

Among recent American industries, that of the manufacture of rings is about to take a prominent place and outrival those of the old world. Of this fact we have convincing proof in visiting the great ring factory of Messrs. Stern and Stern, whose business office is at 30 Maiden Lane, New York. Here we found one hundred work people engaged in all the various processes of manufacture. The processes of manufacture are manifold and all but marvelous. The bar of gold of 24 carats from the Assay Office is rolled, alloyed, melted, pressed in different forms. stamped in different shapes, jewelled, engraved, set, polished, and finally turned out into a perfect ring, either as a diamond, ruby, sapphire, emerald, opal, turquoise, pearl, garnet, cameo or oynx.

Thus are made the signet, the seal and the diamond. and every other variety of finger ring from the ordinary to the most costly.

The Messrs. Stern (Isidor and Leopold) have been engaged in the jewelry business for the past fifteen years, but have only within a few years perfected in all its parts their special manufacture of rings, which now stands at the head of all others in the United States. Their pay roll is over $50,000 per annum. The sweepings of the floors of the work-shops alone yield $6,000 a year. All the laundry work is done in the establishment. and more than $1,000 per year is thus saved from the shavings and bits of gold adhering to the work-people's clothes. The filtering rooms and tanks yield likewise an economy of $2,000 annually. Thirty to thirty five dozen solid gold rings are daily turned out, and orders for these are received from all parts of the United States. It is a wonderful factory, and the Brothers Stern have exhibited a spirit of enterprise, skill and industry which evokes the highest admiration.

NEW BOOKS AND REVIEWS.

Vol. 3 of Alden's Manifold Cyclopedia has been received and is a marvel of condensed information. There can be little doubt that this work will prove to be the great popular Cyclopedia for the next score of years at least The embodiment of an Unabridged Dictionary of Language and a complete Cyclopedia of Universal Knowledge in one work, in large type, with thousands of illustrations, and all for a price less than people have been used to paying for a Dictionary alone, is not only a novelty in plan, but to the ordinary book-buyer the fact is hardly less than astounding. Its accomplishment will certainly be creditable to Alden's *Literary Revolution*.

As to the quality of the work, both literary and mechanical, any

Digitized by Google

common-sense reader is capable of judging. The volumes received at this office (which any reader is welcome to call and examine) are certainly deserving of the unstinted praise which they seem to be receiving. The venerable Prof. Day, of Yale College, speaks of the work in the following emphatic terms: "The book in all respects more than answers my expectations. It is a very neat volume, of a form convenient for use, firmly bound, of large, clear type, with contents of just that general character which the popular reader requires—comprehensive, accurate, and compact. Its marvelously low cost makes it a prize eagerly to be sought in every intelligence-loving household."

The publisher, John B Alden, 393 Pearl St, New York, or Clark and Adams Sts., Chicago, will send specimen pages free to any applicant, or a specimen volume (which may be returned if not wanted) in cloth for 50c., or half Morocco, 65c.; postage 10c. extra. The set of thirty volumes is offered at considerably reduced price to early subscribers.

The Repose in Egypt. A Medley, by Susan E. Wallace. New York, John B Alden, Publisher. Mrs. General Wallace, the wife of the author of *Ben Hur*, has here given us some delightful sketches of a tour made in Egypt some years since. Though these papers originally appeared in the form of letters to the *Independent* and other journals they will prove entirely new to many thousands and to those who like the writer have journeyed in the land of the Pharaohs they will recall many pleasant hours. Mrs. Wallace gracefully recounts her experiences and impressions and her descriptions bring home scenes which will never be effaced from the memory of the Nile traveler.

Poems of John G. Whittier. Houghton, Mifflin & Co., Boston, have published a new edition of the complete works of the noble Quaker poet which we shall shortly notice.

Zeitschrift für die Geschichte der Juden in Deutschland. Band III, Heft I. Professor Ludwig Geiger, of Berlin, the talented editor of this excellent periodical, continues to have the collaboration of the ablest scholars and writers in Germany and the present number is in no wise inferior to its predecessors.

Our German readers should not hesitate to subscribe to this admirable work.

SPECIAL NOTICES.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty five cents a bottle.

Digitized by Google

Digitized by Google

OFFICIAL DEPARTMENT.

COURT OF APPEALS I. O. B. B.

M. MERZBACH AND A MAYER, *vs.* D. G. L. No. VIII

Appeals from Resolutions of G. L. to assess Members in case of death, to raise 1000 Marks, surplus to be disposed of by action of next Grand Lodge.

BRO. JULIUS FENCHEL, *et al*, *vs.* D. G. L. No. VIII.

Appeal from Prohibition of D. G. L. of chanting at opening and closing of Lodge.

Digitized by Google

Decisions of the Court of Appeals.

BENEVOLENCE, BROTHERLY LOVE AND HARMONY.

To the Officers and Members of the I. O. B. B.

BRETHREN :—The following appeals have been presented to and decided by this Court :

No. 83. M. MERZBACH AND A. MAYER,
versus
DISTRICT GRAND LODGE NO. 8.

The District Grand Lodge passed two resolutions, which are the subject of this appeal. The first is :

"I. The Grand Lodge resolves to assess each member of the District, in case of death, an amount sufficient to yield the sum of 1,000 marks to the family of the deceased."

The second is :

"II. The surplus fund accruing from the assessment shall be disposed of as the Grand Lodge, at the next annual session, may dispose of it."

The Court holds that the first resolution is in conflict with Art. V. Part 2 of the Constitution of the Order, and, as such, was beyond the power of the District Grand Lodge to enact, thereupon it is null and void, and the appeal is sustained as to resolution No. 1. As to resolution No. 2 the Court decides that it has not jurisdiction to pass upon the main question, as no action has been taken by the Grand Lodge thereon, and thereupon, as to that, the appeal is dismissed.

Abraham. P. J.; J. Shroder, M. K. Cohen, J. Greenebaum, S. Wolf, Leo N. Levi, A. Kraus and M. Goodhart, JJ., concur, except as to the second resolution, which Goodhart, J., sustains. Sanger, J., votes to dismiss the appeal wholly.

No. 84. BRO. JULIUS FENCHEL, *et al*,
versus
DISTRICT GRAND LODGE NO. 8.

This appeal shows that one of the lodges within the jurisdiction of the appellee, at its meetings, before and after the ceremonies pre-

Digitized by Google

scribed by the ritual, sang a hymn, in which the principles of the Order were not infringed. The Grand Lodge, having its notice called to the fact, passed the following resolution:

"The forms in opening and closing the lodge must be uniform throughout the District, in conformity with the ritual, and therefore singing is not admissible."

It seems that the Grand Lodge was of the opinion that singing was in violation of that part of the constitution which does not permit any change to be made in the ritual, except by the Constitution Grand Lodge. The Court does not adopt this view, and holds that singing at the opening and closing of the lodge does neither add to nor detract from the ritual, and is therefore not a violation thereof. The appeal in this case is sustained, and so much of the resolution as declares "and therefore singing is not admissible," is reversed and held for naught.

Abraham, P. J.; Sanger, J. Shroder, S. Wolf, Leo N. Levi and M. Goodhart concur. M. K. Cohen, A. Kraus and J. Greenebaum *contra*.

In testimony whereof I affix the seal of the Court and certify these decisions as correct.

JOSEPH ABRAHAM,
President of the Court.

[SEAL]

Appellations-Gericht U. O. B. B.

Wohlthätigkeit, Bruderliebe und Eintracht.

An die Beamten und Mitglieder des U. O. B. B.

Brüder: — Folgende Appellationen sind diesem Gerichtshofe unterbreitet und von demselben entschieden worden:

No. 83. M. Märzbach und A. Mayer *versus* Distrikts-Groß-Loge No. 8.

Gegenstand dieser Appellation sind zwei Beschlüsse der Großloge. Der erste derselben ist:

Beschluß I: „Die Groß-Loge beschließt, daß jedes Mitglied bei einem „Todesfalle mit einem genügenden Betrag zu besteuern sei, „um die Summe von 1000 Mark für die Familie des Ver„storbenen einzubringen."

Beschluß II: „Ueber den aus solcher Besteuerung erwachsenen Ueberschuß„Fond soll verfügt werden, wie die Groß-Loge in ihrer nächsten „Jahresversammlung verfügen mag."

Digitized by Google

Abraham	Lodge	No.	89, New York	10.00
Gamaliel	"	"	116, "	5.00
Amos	"	"	121, "	10.00
Haggai	"	"	132, "	5 00
Atlantic	"	"	137, "	5.00
Joel	"	"	118, "	3.00
Sulamith	"	"	167, "	3.00
Israel	"	"	176, "	5.00
Mohawk Valley	"		291, "	5.00
Boston	"		186, Mass.	19.00
Montreal	"		327, Canada	5.00
Union	"		124, Pottsville	3.00
Hagar	"		135, Madison	3.00
Elan	"		135, Harrisonburg	5.00
Lone Star	"		210, Houston	15.00
Esora	"		236, Huntsville	29.00
Herder	"		321, Chicago	20.00
Jerusalem	"		6, Cincinnati	25.00
Judea	"		30, Easton	16.75
Har Moriah	"		14, Louisville	10.00
Isaac Leeser	"		109, Phila.	5.00
Ezekiel	"		90, Newark	10.00
Semi-Tropic	"		341, Los Angelos	20.00
Miriam	"		56, Marysville, Cal.	63.00
North Pacific	"		314, Portland, Oregon	10.00
Thisbe	"		24, Evansville	25.00
Virginia	"		225, Petersburg	10.00
Emek Baracha	"		61, Fort Wayne	25.00
Newark City	"		201, Newark	5.00
				$647.75
Previously acknowledged (December MENORAH),				588.25
Total,				$1,236.00

Digitized by Google

THE MENORAH

VOL. VI. *FEBRUARY, 1889.* NO. 2.

ROSH-HASHANAH.*

BY JOSEPH K. FORAN.

I stood, to-day, in a temple,
Like one of the olden time;
And I dreamt a dream recalling
The scenes in an Orient clime;
And I felt, though somewhat strangely,
An influence sublime!

And before me hung the tablets
Of the old Mosaic law;
And the white-robed ancient Rabbis,
Again, in that dream I saw;
And the Hebrew psalms were chanted,
Those hymns of praise and awe.

And Israel's pristine splendor
Arose, as in days of old,
When each prophet after prophet
His tale of promise told;
And the shades of by-gone glories
Before my vision rolled.

'Tis the New Year of the Hebrew;
That ancient sacred day,
When the memories of the ages,
Awake from time's decay,
And the hopes of future glories
Are bright as the morning's ray!

I beheld the chosen children
Of the Great Eternal God,

* A New Year greeting to Rabbi Elias Friedlander, after hearing his eloquent sermon at Montreal. September, 1888.

Digitized by Google

Still bend in mute submission
To sorrow's painful rod;
Desirous still to follow
The road by their fathers trod.

And I asked if a Faith so lofty
Could be but a passing show?
And the echoes of the by-gone
Replied to my doubtings—"No."
And I felt in their constant waiting,
Their strength must nobler grow!

'Tis true that my Faith differs
From that of this "Ancient Race";
But am I the one to judge them;
Or is it my given place
To say that they err 'gainst Heaven,
Or its wise decrees efface?

We talk of the Christian's loving
And the charity that is due
To all whom the Hand Almighty
From the depths of chaos drew,
Be they atheist or pagan—
Christ's followers or Jew!

Then why not have that feeling
For those of the olden creed?
From the bondage of their sorrows
They wish but to be freed;
They hope in a great Messiah,
Their troubled ranks to lead.

Then freely I wish them pleasure
At the dawning of their year;
And gladly would I witness
Their last lamenting tear;
For their faith is strong and steadfast
In their own esteemed career!

Then, Rabbi, let me wish you
A happy life, and long,
Replete with choicest blessings,
Devoid of care and wrong;
And may the joys of New Year
Around your future throng!

Digitized by Google

HISTORY OF JEWISH LITERATURE

By Dr. Gustave Karpeles.

Translated from the German by Richard J. H. Gottheil, *Ph. D. Columbia College, New York.*

SECOND PERIOD.

The Judæo-Hellenic Literature from 200 to 100 B. C. E.

THE HELLENISTIC LITERATURE.

THEY were careful, also, of the dignity of the royal house. Thus they translated the word "hare" (Arnebeth), which is one of the forbidden articles of food, and which should have been rendered in Greek by λαγώς by δασύπους —so as to avoid offending the royal family of the *Lagidæ*. This again gives a faint aspect of probability to the legend that connects the name of the king Ptolemy Philadelphus with the translation. For the king was an eager patron of spiritual effort in Alexandria, and may have watched with interest the progress of the Grecian translation of the Bible; perhaps placing a copy of it in the great library at Alexandria, and so furnishing an historical basis for the story.

The translation certainly excited the interest of the Greeks, eager as they were in the acquisition of knowledge; and a reciprocal spiritual influence was exercised in consequence of it that finds expression in a multitude of legends. Thus Aristotle is said to have been converted by Jewish teaching; other Grecian philosophers are said to have derived their wisdom from other and still earlier translations of these books; and further similar stories;—all of which are not received as historical facts, but rather as indications of more deeply seated tendencies and material for further conclusions.

But the Septuagint would never have attained its great importance did not the character of the translation deserve it. This varies of course with the different portions which were translated at different times by various men; but as

Digitized by Google

a whole we can recognize it as a faithful translation. As regards the Pentateuch,—with the exception of the above-mentioned changes—this has already been shown to be the case. Indeed, none of the other translations equal this one in value, which so wonderfully harmonises the Hebraic text with the conceptions of the time.

The later translations are in part slavishly literal, like those of the Song of Songs and of Isaiah, and in part too freely renderend, as is the case with Job—which latter, however, deserves especial mention. For whilst both earlier and later translators attempt merely to render the text more or less literally into Greek, in this version an æsthetic purpose is plainly to be seen. The translator attempts to render "poetry by poetry, using all manner of fragments of the Grecian poets in his rendering, which appear with strange effect in the midst of his ordinary Jndæo-Grecian speech." Those portions also which he did not understand, or which were repugnant to him, he either omitted entirely, or he altered them to correspond to the spirit of the time. And however praiseworthy such an attempt might have been from an æsthetic point of view, it was certainly not a success. When he substitutes the Angel of Death for God, and carefully attempts to replace all poetic anthropomorphism by the philosophic expressions of the schools, it simply demonstrates to us the lateness of the translation, which probably dates from the first half of the first pre-christian century.

Far better, and more faithful, are the prophetic and historical works; but worse, and even less exact, are the later Hagiographa, especially Esther and Daniel, though the translators lived but a short time subsequent to their original composers, and might have been expected to grasp both the spirit and the language of the books. On the other hand, this translation itself is regarded by some as a proof that these books had not yet obtained so extended a religious recognition as the other books, since the translators would not otherwise have dared to treat them so freely—to change, to omit from, and to add to them. "Thus arose a work that bears little resemblance to its original text; and which

Digitized by Google

of all the numerous Grecian translations of Old Testament books is, with the exception of the book of Daniel, the very worst." This is said of the book of Esther.

On the translation of Daniel a still severer judgment must be passed, for no book of the Grecian Bible was so hastily and insufficiently translated as this one. "The further we go into it, the worse becomes this translation, often indeed being pure nonsense. Here important things are left out entirely; then smaller and greater, and often incongruous additions, are noticed. And this translation had the additional ill fortune to have fragments of still freer translations and other addenda fastened to it, besides being terribly deformed by misplacements and other corruptions, so that it is difficult to recognize the original book at all from this translation of it."

For there existed in Egypt the most astonishing liberality in regard to all such additions and alterations; in marked contrast to the scrupulousness with which the text of the Bible was watched over and preserved in Palestine, the land of its birth. Every book whose religious contents correpond in any way with that of the Bible was translated and added to the "Septuaginta." Thus there came to be incorporated into it the books which we have already learned to know as apocryphal, and which in Palestine were rigidly excluded. In Egypt, strange to say, there seems to have been hardly any difference made at all between them and the canonical writings of the Bible.

Two translators only are known to us by name. One is the grandchild of Jesus Sirach, who translated his grandfather's book, and one is Lysimachos of Jerusalem, the translator of Esther. Though their work was entirely uncritical, we probably owe to it the preservation of these apocryphal writings, which would otherwise have suffered the fate of the greater part of the Judæo-Hellenistic literature, and have been forgotten and lost.

It is well known and easily conceivable that the Septuagint soon obtained recognition from the Hellenistic Jews, for in this translation they possessed the original writings of

Digitized by Google

their religious belief, and they could proudly compare its ethical and poetical contents with the sacred writings of other peoples. In fact, the Greek translation must have entirely displaced the Hebrew text for a long period of time. All the writers of that epoch use and cite the former, and they give but little evidence of any knowledge of the original text.

Thus the entire Judæo-Hellenistic literature rests upon the Septuagint in spirit, and often indeed in phraseology. It is not yet proven that the heathens knew the translation; but with the spread of Christianity it soon obtained increased recognition and greater importance.

Thus is the Septuagint a remarkable monument of Judæo-Hellenistic spiritual life; but it is more noteworthy still as the first attempt known to us on the part of the ancients to translate a book from one language into another. More than two centuries did the work continue. It is of inestimable value for the knowledge and understanding of the Biblical literature. More than this, it first introduced Judaism to the literature of the world.

Chance, most remarkably, has preserved the Septuagint for us almost complete, whilst the associated literature of the Judæo-Hellenists has been almost entirely lost. Scanty and meagre is the patrimony of that literature. From indefinite and widely scattered sources must we collect it, using the writings and translations of later authors who have excerpted and used it without any care as to its importance or its original meaning. If we may form a critical judgment from evidence so scanty, it would scarcely be one favorable to the literature. Even if we admit that it has suffered greatly from copyists and compilers, and that it might have produced a more favorable impression when complete, this cannot alter our opinion. Of infinitely little positive value, it is negatively of importance as giving us an insight into the spirit and habits of thought of the authors, and as showing us somewhat of their objects and aims. The fact that this knowledge does not place the character of some of these Hellenistic writers in the most favorable light does not justify

Digitized by Google

us in passing a sentence of moral condemnation upon them all. Undoubtedly the efforts of these men were justifiable and worthy of our respect. On the one hand they attempted to counteract the attacks of Judæphobic-Grecian writers, such as Manetho, Apion, Chairemon, Lysimachos, Pasidonius, Apollonius Molo, Agatharchides and others, by demonstrating the purity and the nobility of their belief. And on the other hand they desired to impress upon their brethren, who but too gladly forgot their origin amongst strangers, respect for Judaism and independence of spirit, and to teach them the contents of the Bible. For Egypt was the original home of literary Judæphobia; and when the native inhabitants obtained a knowledge of the Grecian Bible, the not very flattering role which the Egyptians played at the origin of the Jewish nation wounded the national pride. Thence Judæphobic literature wandered to Rome; and from Rome it has spread to all the countries of the world and through all the centuries.

All this must not be forgotten when we pass judgment on this literature, for more than any other it must be explained with reference to the spirit of the times in which it originated. And it is that very spirit, and not the Jewish people themselves that is responsible for the faults and confusions of the literature. The intimate relationship between Grecian and Jewish Hellenism is well expressed in the following argument by that learned writer to whom we owe our first exact knowledge of the earlier period of Judæo-Hellenistic literature: "The entire literature of Jewish Hellenism has arisen from the attempt to harmonize foreign and native views, Jewish and heathen teachings, Grecian and old Hebraic forms. Of what nature was the stimulus that the historians received from the Greeks? When the Jews began to receive Hellenistic culture, the spiritual life of the Oriental Greeks was no longer in the fullness of its ancient glory. . . . . At that period the spiritual force of Greciandom was rapidly sinking. . . . . Historical writing had fallen to a low ebb. Undoubtedly there were important historians in Alexandrinian times, and we are far from denying the value

Digitized by Google

of studies that for the first time attempted to comprehend nature as a whole, and the general facts of history. Still it is undeniable that the labors of Eratosthenes, the protochronologist, of Polemon, the most reliable investigator of Grecian antiquities, of Polybios, the second greatest of Hellenic historians, were overgrown and hidden by the infinite vegetation of smaller literary works; that rhetoric, spectacularism, a fabulous volume of poetry and search for scandal were in the ascendant. In the search for entertaining representation, in the strife of parties and coteries, the feeling for historical truth had almost vanished. Sober history became a reciter of fables and served the purposes of personal vanity and of political effect. Instruction and enlightenment were not sought in them and were not found. . . No wonder that the historical writings of the Jewish Hellenists followed the stream. . . . In this school they learned the art of making history a romance, and of making romance historical. From these teachers they learned to suppress the truth in the interest of their people, to cast a veil over the faults of their ancestors, to fill up the empty spaces of the historical records with baseless suppositions, even to chronicle absolute untruths. . . . But they learned even worse things from the Greeks than the coloring and modeling of history; for false historical writing came from Greece and invaded Jewish Hellenism. . . . . With the Greeks the art of literary forgery was as old as was their prose literature. The first who practised it was no less a man than the noble Solon, who interpolated Homer for patriotic purposes. Him followed the wretched Onomakritos, who not only, according to tradition, sinned in similar manner against Homer, but who forged hymns, prophesies and oracles of Orpheus and Musäos, and who, when discovered to be a cheat, was banished by Hipparchus. But it was only after Onomakritos that this literature attained its full growth, deceiving Herodotus so frequently and moving Aristophanes to his most pungent ridicule and Plato to his bitterest complaints. And what is the pseudepigraphy of the Platonic and Herodotic times to the wildly luxuriant, false literature of Alexandria,

Digitized by Google

born of the vanity of rhetoricians, of avarice, and of party zeal? There is no department of literature in which it does not appear; no field that is not covered with this poisonous growth.

Such is a true picture of the Hellenism of that time. We recognize in it all the traits that disfigure Jewish Hellenism. The contagion of hollow, untruthful elegance of form, of false history and false literature spread the quicker and the more strongly since it was derived from and dependent upon its Grecian pattern. Hence we can see the injustice of ascribing its literary faults and ethical crimes to the Jewish people; the more especially since the heathens or Christians who preserved these books for us cannot be defended from the accusation of having themselves deformed and falsified them. For what fragments we possess of the earlier literature of Jewish Hellenism we owe to the industry of Alexander Polyhistor (80 B. C.), who collected them to form part of his work "On the Jews," which centuries later were published by the learned Eusebius in his "Praeporatio Evangelica," and partly also by the equally learned Clemens Alexandrinus. How much was lost during this long transit, how much was left out and changed, we can hardly estimate to-day. But even those fragments that critical investigation recognizes as true copies of these old works, and which has been, so far as possible, reconstituted, enable us to recognize a number of authors and poets of Judaeo-Hellenic literature. We find them to be men of ardent mind, but not independent, and showing in full measure all the faults of their contemporaries.

From this severe but righteous judgment we must except the oldest known writer of the group, the chronograph *Demetrios*. If he does not show the faults and failures of the later ones, neither has he their excellencies. The fragments that remain contain only chronological and biographical notices of persons and events in earlier Biblical times, from Jacob to Moses, remarks on the wanderings of the Israelites and about the decay of the Jewish state. We cannot tell whether these are but fragments of a larger work

Digitized by Google

upon the history of his people. They may have some historic value; but they are wanting in inner worth. They are "empty and poor of thought, without elegance of expression, without freshness and vivid presentation." They form a marked contrast to the brightness and richness of the later Judaeo-Hellenistic historical writing. Nevertheless, they shew a simple and natural mode of thought, free from the desire for fables and tales, and free also from the attempt to increase the splendor of Biblical times at the expense of truth. Indeed, Demetrios is so much in earnest with his chronicle that he casts aside all attempts at elegance of form: contenting himself with dry notices and simple dates in the place of living historical description. The chief requisite for a chronology, and exact knowledge and rigorous use of authorities cannot be denied to him.

And a point characteristic of the whole literature becomes at once apparent. Demetrios, the oldest of these writers, who is known to us and who probably lived in the second half of the third century, and in Egypt, is as dependent upon the Septuagint for his material and authorities as are the latest of them. Only in Demetrios this dependence does not degenerate into blind belief; he has the courage to make his own combinations, occasionally entirely opposed to the Greek translation of the Bible, and dares to fill the genealogical hiati as he thinks best. It is true that his Biblical exegesis is of a predominatingly theological character, and shows the same apologetic tendencies so plainly to be seen in his successors. There is even a remarkable amount of agreement with the Hagadic exegesis of his native land, so that it seems not improbable that there existed a *Hellenistic Midrash* as well as a Palestinian one. This second Midrash, like the first one, and more than the first one, probably showed the most curious combination of national and foreign ideas, of Jewish and heathen legends of Biblical and Grecian forms. The threads of the Palestinian and Alexandrinian Haggada interlace confusedly; their relationship will be the subject of future investigation; but there has already been proven the existence of such an

Digitized by Google

exposition, which was not only influenced by the rabbinical one, but undoubtedly in its turn exercised a concealed but efficient and important influence upon the Palestinian commentary. If we eliminate from this Hellenistic exegesis that graceful element which especially characterizes it, its similarity to the Palestinian commentary is at once apparent. It is difficult to fix the time at which this influence was first exerted, and by whom ; but we find it present and efficient already in these chronologistic fragments of Demetrios in the third century.

And as an evidence of this fact the fragments are of great literary value. Nor can the fact be denied that in Demetrios we meet an author who used simple means for a noble end without giving way to the mighty spell of the Hellenic spirit that surrounded him ; who attempts to teach his brethren, and perhaps to ward off hostile attacks without bowing to the false syncretistic tendencies of his time ; and who for that purpose has preferred to write "a meagre but faithful chronicle rather than a brilliant and deceitful history."

A long period of time separates the next Hellenistic writer from Demetrios ; and a still more extensive difference of views and opinions divides them. For another object besides the *amplification of the historical contents* of the Bible, the *philosophic explanation of its religious views* and its *defense against opponents* now appears. This consists of an attempt at a *poetic development* of the word of Holy Writ. But in order to preserve the connection, we will consider the chief features of the historic development of the school—in so far as we can talk of history at all with respect to these Alexandrinian authors—before we turn our attention to its poetical side.

Jason of Cyrene, who wrote the history of the Jews in five books, of which, as has already been mentioned, the second book of the Maccabees is an extract—is a historian, though beyond this fragment no trace of his work remains. But the so-called *Pseudo-Aristeas* is a falsifier of history, pure and simple, and his work gives us a mournful insight

Digitized by Google

into the methods of a literary forger. We have already seen that his report concerning the cause and origin of the Greek translation of the Bible in the shape of a letter to Philokrates is a simple romance, though not conceived without taste or executed without skill. But the point is that the author relates it as veracious history, demands full credence for it, incorporates forged letters in it, and signs a false name to it; for the true Aristeas was a heathen, and lived a century earlier at the court of Ptolemy Philadelphus.

It was reserved for the last century to detect the forger and to tear the historical mask from his face. When his invented facts and chronological mistakes were compared together the falsity of the report was indubitably proven, and its composition decided to have taken place in the second century, during the last years of the Ptolemean dominion. It was received with credence and honored as a historic document. Recent writers have even placed it in the time of Tiberius.

The book has been called a "product of Jewish vanity," since its evident object is to elevate the Jewish spirit, and to glorify the Jewish books. The Greeks always ridiculed a king like Philadelphus, a scholar like Demetrios Phalereus, who took such warm interest in Jewish literature and Jewish law. And when finally the despised Jewish teaching came forth victorious from the philosophic dispute, there was cause for the vanity of Jewish Hellenism. We shall often meet it—but nowhere more plainly than in this book, which Philo and Josephus and all the Christian Fathers received as genuine. Such vanity is allowable when considering such noteworthy figures of contemporary celebrities, and is pardonable an account of its motive, which was to defend the religious ideas of the Jews against the increasingly frequent Grecian attacks. If we find the High-priest Eleazar talking about the Mosaic dietary laws in terms which would befit the Grecian schools—was the wit who hid himself behind the mask of Aristeas to blame if his report was believed? Was it not rather his deceived contemporaries and their learned successors, who with a little calm consideration

Digitized by Google

should have seen through the mystery? If the author's whole crime had been the publication of the book under its false name, he might still have been forgiven. But the latest revelations of criticism have shown us that he was guilty of more serious literary sins. For there has been discovered a similarity in tendency and in execution between this report of Aristeas and a fragment preserved under the otherwise unknown name of *Artapan* and several other pseudepigraphic writings of the time; a similarity so striking that they may well all be laid at the door of the Pseudo-Aristeas. The existence of such a literary forger once proven, there is no reason why other pseudepigraphic fragments, letters, and verses, similar to his writings, found in the works of later and otherwise honest and reliable authors, should not be ascribed of him.

THE JEWS OF THE EXTREME EASTERN DIASPORA.

Biblical and Classical Testimony to the Commercial Activity of the Ancients in the East. *

BY REV. ALFRED KINGSLEY GLOVER.

IN an age when commercial intercourse is making vast strides over continents and seas and thus uniting for mutual advantage nations widely separated, we are apt to regard the trade of antiquity as having been very limited and as having constituted a small part of the activity of the ancients.

But to the student of ancient history a surprising commercial activity is known to have existed not only among the nations of the West on the shores of the Mediterranean, and northwest by the Atlantic to Britain, but also among the peoples of the Asiatic World.

*This paper deals with Eastern commerce *west* of a meridian line drawn north and south through *Ceylon*, and *east* of another drawn north and south through Alexandria in Egypt. It should be read in connection with the other MENORAH papers on the Jews of the East.

Digitized by Google

In the East two great highways for the carrying-trade between India and Europe were traversed by the ancients. One of these was formed by the river Icarus, in Bactria, the Oxus,[1] the Caspian Sea, the rivers Cyrus and Phasis, and the Euxine,[1] by which the treasures of Hindûstan found a ready market in Byzantium. This journey included, according to Pliny, only four days' travel by land, seven having been consumed in transportation by caravan from the Indus to the head waters of the Icarus, and five from the head waters of the Cyrus to the Phasis.[2] The great emporium of this vast commerce was Cabul, which was in all probability a great centre of trade from time immemorial, while its glory faded away as a commercial capital only in the eighteenth century. Strabo[3] differs somewhat from the above, and acquaints us of another route, or rather variation from the above. He mentions a carrying-trade down the Ochus[4] and Oxus to the Caspian, and thence to Albania. From this region the merchandise was taken by the Cyrus, or Kur, and tributary streams to the Euxine, and thence to the West.

From a remote period the shores of the Euxine were peopled by thriving colonies of Asiatic and European Greeks, who, taking with them the arts and civilization of Greece, produced a salutary influence upon the Tartar and Japhetic wild tribes that lined the northern shores with their tents and huts. Miletus was the prolific mother of the majority of the old Greek colonies.[5] She reared Sinope, Tios, Amisus and Trapezus on the southern shores of the Euxine, and Dioscurias on the eastern shore, while she spread along the barren northern shores the thriving towns of Panticapeum, Theodocia and Olbia. Istria and Apollonia on the western shores were also daughters of Miletus.

Athens and Megara aided in the Greek colonization of the shores of the Pontic Sea. The former shared in the colonization of Amisus, while the latter gave birth to "Heraclea Pontica," while Corinth founded "Apollonia in Ponto." The Pontic lands might well seduce the eye of the Greek with their honey, wax, cattle and fine linen cloths[6] which the Greeks had received from these regions for centu-

Digitized by Google

ries, while the black waters of the sea itself sustained numerous aquatic species, among them the tunny-fish, which, as "salted meats" (ταριχεία πουτικά) filled the markets of Greece as early as the time of Herodotus.[7]

The ancient appearance of these shores after the settlement of the principal Greek colonies must have presented a striking contrast to that of to-day, and the Greek refinement must have influenced the northern tribes to a far greater degree than can ever be ascertained.

The shores of the Euxine were blessed with the products of India as well as their own native commodities, for the carrying-trade from India was not directed alone to Byzantium, the delicacies of the East having been bartered for by the peoples along the coasts of this sea.

The merchandise was transported by the Oxus into Hyrcania, and thence by various rivers to the lands bordering on the Pontic Sea.[8] The material prosperity of those vast regions northward of the Euxine and Caspian was evidently very great, while the continual distribution of the wealth of India from the maritime cities of Sinope and Amisus over the provinces of Asia Minor conduced to augment their general prosperity.

Hippocrates informs us that the country watered by the Phasis was in his time[9] fairly covered with numerous canals, showing the prevalence of an extensive domestic commerce, a fertile soil and a prosperous people.

There is no historical evidence to show that India ever imported any of the western commodities, although evidence to that effect would not surprise the historian of antiquity, remembering as he must the uninterrupted return of traders from the West. But India herself flooded the West with cotton,[10] spices, ivory,[11] perfumes, drugs,[12] indigo, dyeing materials, emeralds[13] and pearls. By the middle of the first Christian century the Indian trade with the Roman Empire amounted in value, according to Pliny, to upwards of two million dollars, all paid out for Indian goods, while in another reference to commerce he informs us that India, Serica[14] and the *peninsula of India*[15] annually drained the empire of double that sum.

Digitized by Google

This gigantic carrying-trade, however, was not confined in Pliny's day to the highway by the Oxus, Caspian and Euxine, but was shared by a route even older, in the writer's opinion, viz., the ancient water route across the Arabian Gulf and up the Red Sea to Alexandria, which became the western emporium of the Indian sea trade.

Let us trace the beginnings of this sea passage.

It has been a prevalent theory that the *northern* highway by land and water was the more ancient of the two; but the most recent investigation, resulting in an extended knowledge of the East, lends but little support to this view.

The wide conquests of Amenhotep I. and Thothmes I. of the eighteenth Egyptian dynasty [16] brought the Egyptians into intimate connection with one of the greatest maritime peoples of the ancient world—the Sidonians of Phœnicia, who for several centuries afterward manned the Egyptian navy in the Red Sea.

The Egyptians, prior to their employment of the Sidonian seamen, had never sustained a commercial fleet. They were controlled by a superstitious fear of offending the God *Osiris* by launching themselves on the bosom of the sea, which they deemed impure as being the abode of the God of Evil, *Set*, the great enemy of Osiris.[17]

But the votaries of Osiris willingly opened the Red Sea trade when the Sidonians offered to man an Egyptian fleet. A war-fleet was necessary to Egypt for the preservation of her valuable possessions in the country of Pun,[18] across the sea, which had been in Egyptian hands, through conquest, since the days of Thothmes III.,[19] and which so remained until the end of the twentieth dynasty.[20]

The treasures of Pun, or Yemen, were worth protecting, and the skill of the Sidonian navigators made Egypt the Queen of the Red Sea.

Yemen yielded commodities very similar to those of India—ivory, spices, various metals and gems, which formed the cargoes, and without which the Red Sea would probably never have been ploughed by an Egyptian commercial navy. It was this Egyptian trade on the Red Sea that finally paved

Digitized by Google

the way for a greatly augmented international commerce between India and the kingdom of Judah. The rising power of the Philistines and Aramæans in Solomon's day necessitated a combination for mutual protection between Hiram, King of Tyre, and the Jewish monarch, and this union of interests was destined to open a vast trade with India. This was made feasible, not only by virtue of Solomon's fame, but by the declining power of the Egyptian monarchy, accompanied by a loss of supremacy on the Red Sea.

The Phœnicians long before this time had established a thriving traffic between India and their own country. But this trade, coeval as it was with the Egyptians on the Red Sea, was directed through a different channel. The Phœnicians had planted colonies of merchants in Yemen, in Southern Arabia, where the ships from India unloaded their cargoes of precious merchandise, whence the latter was carried by caravan across the sandy deserts of Arabia to their destination, Phœnicia. But the union of Judah and Tyre gave a fresh impetus to the East India traffic, and regular voyages were now first undertaken by ships manned by Tyrian sailors between the sea-ports at the head of the Arabian Gulf and India,[31] with an extension, in all probability, of a coast trade southward as far as Malabar and Ceylon.[32]

The ships used in this Indian carrying-trade were called "*ships of Tarshish*,"[33] which referred to their having been modeled on the same plan as the Phœnician vessels that sailed to Tarshish, or Spain.[34]

Prior to the reigns of Solomon and Hiram the Red Sea had been navigated only in the interest of *local* trade. This sea has always been regarded as far more difficult of navigating than the Arabian Gulf and Indian Ocean ; but the impetus given by Solomon's alliance with Tyre was sufficient to encourage the Tyrian sailors to brave its dangers and turn it into a great international highway.

The Egyptians had been content to sail to Yemen, and there load their ships with the Indian merchandise deposited by the Indian packets.

But Solomon's navy sailed the whole distance from

Digitized by Google

the head of the Red Sea to the country of Ophir,[84] stopping only for provisions at the sea-ports of Yemen.[85] These visits of the merchantmen to Yemen were, according to Lenormant and Chevalier, the means of spreading the fame of Solomon among the Adites in that part of Arabia, and thus was the immediate occasion of the visit of the Queen of Sheba[86] to the Jewish king.

The Tyrian ships returned from India laden with ivory, gold, tin, cotton, spices, sandal-wood, etc., destined to augment the wealth of Tyre and Jerusalem. But the death of Solomon was likewise the death-knell of the foreign trade of Judah, save that which she always maintained, to a greater or less extent, with the Euphrates valley by means of caravans.

The Egyptians, moreover, had determined upon the expedient of excluding all foreigners from their dominions, and, as the Red Sea was geographically under their mastery, all commerce by way of it necessarily ceased, and the Indian trade was turned back into its former channel across Arabia. George Smith points out another great highway through Assyria, and maintains that intercourse was carried on between India and Spain through Babylon, Nineveh, Carchemesh and Tyre.[87]

The conquests of Alexander in Egypt revived to a large extent the commerce by way of the Red Sea, though it never arose again to its ancient magnitude until our own day. The Mahometan conquests destroyed completely for a time the Indian carrying-trade with the West by way of the Arabian Gulf and the Red Sea,[88] and international commerce reverted to its northern channels by way of the Caspian and Black Seas to Byzantium, which thereby became the market for all the wealth of India, and through which civilized Europe received her earliest impressions of the glory of the Aryan race in the peninsular of Hindûstan.

Our survey of the ancient trade of the West with India thus conveys to us a far clearer view of the early relations between distant nations than we, perhaps, formerly possessed. The settlement of Jews in Malabar as early as the second

Digitized by Google

century B. C. E. has been regarded as mythical and improbable only through ignorance of the international commercial activity of antiquity, which made it possible for the Jews to traverse in safety great stretches of land and sea, and which brought to their ears the fame of Malabar and other lands as fit places for Jewish colonization.

NOTES.

1. Pliny. Fl. 1st century. The Oxus in ancient times must have flowed westward.
2. Identified by some as the Pison of "Genesis," between Caspian and Black Seas.
3. Strabo. Lib. xi.
4. The Ochus must have been a river flowing n. w. into Caspian Sea.
5. Arrian's voyage
6. Strabo. Lib xi. Herod. Lib. ii.
7. Arrian. (Ox. ed., 1805.)
8. Strabo. Lib. xi.
9. 460—357 B. C.
10. Herod; Lib. iii. Pliny; Lib. xii. Strabo; Lib. xv. Arrian.
11. Pliny. Lib. viii.
12. Strabo.
13. Pliny. Lib. xxxvii.
14. China.
15. Hindûstan.
16. 1600 B. C.
17. Lenormant and Chevalier. Vol. II.
18. Southern Arabia, or Yemen.
19. 1600 to 1550 B. C.
20. 900 B. C.
21. Lenor. and Cheval. Vol. II.
22. *Malabar* and *Ceylon* were very rich. *Malabar* was so enticing that Jews settled there as early as 100 *B. C.* E., and in the 5th century, *A. C.* E. [See MENORAH, March, '88.]
23. II. Chron. ix. xxi.
24. Ophir is now quite generally accepted as having been in the modern Guzerat, in Hindoostan. Bochart identified Ophir with Ceylon Gesenius identified Ophir with Goa and surrounding country. There was another *Ophir* in South Arabia. I incline towards Gesen or Bochart's view of the Indian Ophir's location *There are but few indications of Guserat having been a rich land.*
25. These voyages must have been of about three years' duration.
26. She must have traveled by caravan, on account of her numerous following (See I. Kings x.
27. There was another route of importance from India, *i. e.*, that by way of the Persian Gulf, the Tylos and Arvid islands, Babylon and the valley of the Euphrates. It was moreover a very ancient one, and was perhaps used by traders before the migrations of the Canaanites westward from their primitive seat. This route joined that indicated by George Smith after leaving the Red Sea. This was undoubtedly a part of the land route by which the Malabar Jews entered India, both before and after the Christian era.
28. The *Arabs*, be it understood, developed a trade of *their own* with India and the Far East after the 7th century.

Digitized by Google

LUDWIG BOERNE*

(1786—1837.)

A BIOGRAPHICAL, LITERARY STUDY.

Adapted from the German of CONRAD ALBERTI *by*

MIRIAM DEL BANCO.

AFTER his return from Paris, Boerne resumed his Frankfort life of quiet and seclusion. He did not sever his connections with the "*Morgenblatt*," but, from time to time, contributed to that journal small sketches and "*causeries*,"—a branch of literary work he and Heine easily and happily transplanted from France to Germany. The ability of expressing his sentiments in one extensive and harmonious work was not at his command; but only of contributing article upon article; being created, not for an author but for a journalist. However, in the latter capacity, he reached the highest pinnacle. The small humorous sketches he contributed to the "*Morgenblatt*" and the "*Iris*" were the rapture of all literary epicureans. Their full worth can be appreciated only when compared with Saphir's contemporary insipid witticisms, which attracted so much attention at about that time, but which are far outshone by Boerne's sketches. The best of these are perhaps "*Der Esskünstler*" and "*Der Narr im weissen Schwan.*" For the first sketch,—the delineation of a glutton at the *table d'hote*—one of the guests at the *Gasthof zum Schwan*, in Frankfort, actually served as model; and Boerne painted this excellent example of his species with greatest power and most wonderful truth and exactitude. His book-criticisms and aphorisms, too, written for the "*Morgenblatt*," testify to a depth and wealth of new and ingenious thought, that sprang from the common basis of enthusiasm for freedom, humanity and justice. The aphoristic form was, after all, most acceptable to his restless yet slowly perfecting turn of mind. Many of his longer dissertations are nothing but strands of closely strung aphorisms. Boerne's mind was seldom arrested by details; he recognized

* See December MENORAH.

Digitized by Google

in the most trivial passing daily event, only the expression of a universal political or social law.

This inability to individuate life, and his inborn lack of formative skill, strengthened by reading uninterruptedly the lectures of confused and by no means plastic Jean Paul, are strong factors in the creation of this rare spectacle: a man—a highly intellectual man of a closely observant nature—wholly powerless in the production of even the smallest poetical work, a novel or the like. Boerne may have been a critic, journalist, essayist, humorist, political author or philosopher, but no poet. His lively style of composition was imitated by many other writers; and, as is usually the case with imitations, the characteristic excellencies and defects of his style were almost caricatured by exaggeration. And a certain set of German journalists of doubtful popularity, who never hesitated to make beautiful, good and noble themes the subject of their frivolous jests, thus originated that would-be ingenious species of modern *feuilleton*—gossip, in which they vainly sought to conceal their own sterility of thought by a blinding firework of witticisms. But to Boerne, nothing was more alien than a desire to ridicule or subject to frivolity anything truly good and noble. He wished only to clothe in pleasant garb deep and great thoughts on all subjects. And the public has a right to expect that all desirable information be presented in a pleasant and agreeable form It is, therefore, sheer folly for arrogant and presumptuous scholars to attack with learned indignation the modern *feuilleton*, the founder of which Boerne certainly was.

The want of this *feuilleton*, of the graceful and easy way in which it disposed of the weighty questions of the day, was verified in the needs of the public; and those writers, "of a thoroughly deep and erudite style," who would like to again turn our press into a source of *ennui*, demonstrate, by confounding profundity and tediousness, their own inability to depart from their usual heavy and awkward diction; serve but to thus illustrate how altogether the graces have forsaken them.

Digitized by Google

The year 1825 gave to us one of the grandest, most beautiful monuments of Boerne's pen. From a formal point of view, it is also his most complete work. We refer to the celebrated Jean Paul memorial speech, delivered by Boerne at the Frankfort museum, on December 2nd of the aforenamed year: "A star has set, and the eye of this age will close forever, ere it shall rise again; for the shining genius moves on through boundless paths, and only the children of far-off future generations will joyfully welcome him, from whom their mourning fathers once sorrowfully parted. And a crown has fallen from the head of a monarch! And a sword has broken in the hand of a leader, and a high priest has died! . . . Centuries roll onward, the seasons glide away, the circuit of our happiness doth change; upward and downward lead the heights and depths of the age; nothing but change is enduring, nothing but death, continual. Every heart-beat inflicts on us a wound, and life itself were but a course of pain and suffering, did not Poesy exist. She grants to us what Nature doth refuse: a time of golden promise whose lustre never pales; a spring-tide that cannot fade away; cloudless happiness, eternal youth. The poet is the comforter of mankind, but only when Heaven itself has empowered him; when the seal of God is imprinted on his brow; when no thought of base reward prompts him in the utterance of his heavenly message."

Never again did Boerne offer to the reader the glorious, golden fruitage of his thought set forth in such finely enchased, silvery words, tuneful and melodious; and in view of the grand results thus attained, some leniency should be exercised in considering the overestimation with which Boerne judged Jean Paul. In his estimation, this poet was the greatest of the Fatherland; this is not true. No one will dispute Jean Paul's importance; but his very frequently confused statements and the complaisant ostentation with which he paraded his accumulated fund of knowledge and anecdote, prevent him from being considered one of the classical writers. However, Boerne has written beautifully of his struggle in behalf of the emancipation of thought! Jean Paul was one

Digitized by Google

of the first and foremost of liberal German authors, and, as such, Boerne must have felt closely allied to him—must even have considered himself as the successor of his mission.

Thus, zealously employed with small literary labors, Boerne spent some pleasant and, for the most part, peaceful years. An annual summer visit to Ems created an agreeable interruption in the monotonous quiet of his Frankfort life. At Ems he was made the object of repeated demonstrations of respect and admiration, epecially at the hands of the ladies. The celebrated author's love story was soon encircled by a halo of romance; and they constantly hovered about him, enjoying the play of his wit, and, perhaps, in the hopes of, at some time, securing his autograph. Boerne, always at ease in ladies' company, amused himself with these beautiful children; he was even cruel enough to sometimes make sport of the most obtrusive amongst them.

In 1827 Boerne's father suddenly died. Peculiar as were the relations existing between father and son, great though the estrangement that had grown between them in the course of years, this sad occurrence filled Boerne with grief. He truly and sincerely mourned the death of the man who, though he had not always understood, had yet loved him, had tried—even if in his own way—to support and advance his interests. But the most important influence which this event had on Boerne's life was, that at last he found himself financially independent. He was now enabled to live and work just as he liked. His inheritance amounted to about 22,000 florins, so that, including the legacy left him by his mother, his pension, etc., he had an annual income of about 1,500 florins, exclusive of anything he might earn with his pen.

During the same year, Boerne was visited by a young German author who was just then trying to gain a reputation for himself, and whose future relations with Boerne were to become quite significant. It was Heinrich Heine. At that time the younger man still cherished feelings of admiring wonder for his senior celebrated colleague, and, later too, manifested his esteem for him in all imaginable ways.

Digitized by Google

Neither of them had a foreboding of what the future held—that a deep antagonism would, at one time, separate them and lead to a feud, stretching even beyond the grave of the elder.

During the next year, Boerne, in order to divert and amuse himself and gather new impressions, made a visit to Berlin. He had not seen the city for twenty-five years. In the meantime it had wonderfully developed and grown to be one of the liveliest and most beautiful cities of Germany. Though politically it was dead, yet its intellectual life in other respects was pervaded by a spirit of freshness and freedom. Boerne's reception in Berlin was brilliant. His eulogistic article on Henrietta Sontag had excited the greatest enthusiasm here in the home of her most numerous and ardent admirers, and that famous dissertation was not, by any means, forgotten.

Boerne was dragged about from *salon* to *salon*, from one social gathering to another. Wherever he went he was paraded as a wonder, was honored as an intellectual and highly cultivated author. The Varnhagen, Mendelssohn and Beer families did all in their power to make his stay pleasant; a circle of admiring auditors hung upon his words as upon the utterances of an oracle. He also saw his old love, Henrietta Herz, again, for the last time. Concerning this he wrote to Frau Wohl: . . . "I was received by her with great gladness and cordiality. Mrs. Herz is now sixty-four years of age, but the traces of her former loveliness are still apparent. . . . She lives in continual activity, using the quarter-hours as if they were days Herein she appears to me as a very wise and, therefore, very estimable lady. Her work is accomplished as if it were a pleasure, and her pleasure as if it were business. Every morning from nine to twelve o'clock she teaches the children of people, once rich, but now in reduced circumstances. She instructs them in all modern languages, and that without any remuneration. This she has been doing ever since 1813."

Thus Boerne spent the brightest and most sociable time in Berlin, although unpleasant incidents were not altogether

Digitized by Google

wanting. For instance, he was asked to vacate his rooms in the *Friedrichstrasse*, rented by him from the book-dealer, Logier; for the excessive smoking to which he had accustomed himself, was unpleasant to the family of his host. This habit, after all, could hardly have been conducive to good health. He was also the victim of various thefts, which, by the way, was no rare occurrence with him, being naturally of a careless and negligent disposition. And the Goethe-enthusiasm which at that time raged in Berlin, especially at the Varnhagen house—to this he could not reconcile himself at all. Goethe was, as it happened, beyond his understanding. Yet, on the whole, he carried away the best and brightest impressions of Berlin. The city pleased him exceedingly. He even considered it, in many respects, far superior to Paris, a city with which Berlin could, at that time, bear no comparison whatever. Yet even in later years, he still frankly expressed his love for the Prussian capital. In no other place, he maintained, could an author so easily become popular. Altogether, he had always had a strong preference for Prussia and its people, being favorably impressed by strong and aspiring endeavor of all kinds. Never did he allow himself to be influenced by the unjust and one-sided opinions at that time prevalent through most of the petty kingdoms of Germany. On the contrary, he even then realized that a great political and patriotic problem would, at some time, fall to the share of this country. With this thought in mind, he once wrote the following words, indicative of great political intuition: "Prussia can move but laboriously in its wide-spreading dominions. Its great extent flaps and dangles about it, as a wide garment clogs the limbs . . . . . Prussia is no European power; the respect and esteem tendered to its voice in a council of the mightiest princes, is owing,—not to its grandeur or its importance, but to the force imparted to it by a stroke of either luck or ill-fortune. Prussia is, however, a German power; and being the only pure one, Germany is really only within the bounds of Prussia. The German commonwealth finds its best and truest friend in the person of the Prussian King . . . . . .

Digitized by Google

While admitting the great importance of the Prussian power, it is not to be denied that its people execute the affairs of a manly nation in a sportive and playful spirit; but play is good preparatory practice for earnest work. The soul of Germany is in Prussia, and it is the soul that governs the body."

This was written by Boerne at a time when it had become customary in Germany to represent Prussia as the country's greatest enemy, as egotistical, avaricious and envious. His sympathy for Prussia and his intelligence concerning the character of Northern Germany are further demonstrated in the following prognostic words: "It cannot be Prussia's desire or intention to fetter the freedom of the press; for should such an endeavor be successful, the principles of her life would be destroyed. Lacking the geographical and political intrinsic center of gravity, afforded by a rich soil, flourishing trade and a respect-inspiring age, she finds her only support or shield in public opinion, her refuge in the love of her people, her influence in the esteem of the German citizen. Let not the Prussian government deceive herself; she seeks vainly with each German nation for true affection, immovable adherence. At heart she is disliked, hated; for from her emanated the spirit of liberty that breathes through the German nation. She will be forsaken by them all in the hour of her need, and the German nation will stand by her only on this condition: that she will enchain its gratitude by powerfully shielding it—as she has led it to expect—from the attacks of the aristocratic element of southern Germany.

For the Hohenzollerns, too, Boerne had much sympathy. He was one of the most sincere admirers of Frederick the Great; and though he was forced to reproach and attack Frederick William III. because of the latter's opposition to the constitution, he yet gladly recognized the characteristics that distinguished this monarch, as well as his noble deeds and the purity of his private life. Boerne made no secret of his preference for Prussia, and thus it came about that, during his stay in Berlin, he was privately asked to undertake

Digitized by Google

the establishment there and editorship of a paper—ostensibly an official dramaturgic journal, but really the medium for propagating, *sub rosa*, the politics of the ministry. However, not being created for a government hireling, Boerne declined the offer, and, soon thereafter, cherishing many pleasant reminiscences, left the hospitable City on the Spree.

THE DEW DROP

By Helen K. Weil.

IT was June, and the air was scented with the breath of the rose. In the stillness of night, naught could be heard save the chirp of the cricket, the song of the nightingale, and the *too whoo, too whoo* of the owl. Ever and anon the wind stroking the topmost branch of a tree would rustle the leaves with a soft caress, while the crescent moon sailing in and out of her fleecy eyrie bestowed an argent light. It fell upon a garden, where the lilies, heliotropes, geraniums, and roses seemed the embodiment of peaceful rest.

In that garden a gorgeous rose had opened her heart to the sun, only the day before; but now, now, for lack of moon-drink she wilted and drooped her graceful head. "O, for a drop of dew" sighed she, and the silent night wafted her plaint to the feet of the Lady Moon, who responded ere long to the prayer of the suffering flower. In a little while a tiny silver globule sparkled and grew in the golden chalice of the rose, who, at a touch of the magic nectar, lifted her head again in pristine majesty.

But the dew drop, what thought it? This was its cogitation: "How ephemeral is life! When the morning dawns my little span will wax shorter, and ere mid-day the burning rays of the sun will annihilate me."

The night grew apace, and the moon shone fainter. As her dimmed glory ceased to reign, the sun in godlike splendor trailed his corruscating disk through the grayish

Digitized by Google

clouds. Higher and higher rose he, and where the tracks of his chariot wheels left their traces sparkling circles of gold were strewn.

Even the dew drop was metamorphosed. It glowed, and varied into rainbow prisms, but ere the lark had trolled his noon-day lay, the shining globule was borne aloft on the fragrant wings of the summer air. By and by it reached the mist regions, where a billowy cloud absorbed it in its meshes, and as it careened through the azure welkin, a wondrous hope stilled its fear, for this is what the cloud whispered:

"In the cosmos of the earth,
Change, not death, produces birth."

ALEXANDER VON HUMBOLDT AND JUDAISM.*

After the German of DR. ADOLPH KOHUT.

BY ISIDOR BUSH.

THE roaring sea demands its victims. The passions of the rabble, incited by meanest agitation, have seized the low strata of the populace. The struggle for the emancipation of the Jew, though long since adjusted by law, has arisen with new vehemence; and all who are interested in driving back to the old Ghetto that nation which for centuries suffered oppression, because of its firm adherence to the pure monotheism of the Bible, utter again their shrill cry of "crucify."

In this sad period of mobocracy it is but meet to refer to the great men, the sublime ideals of the age, who, with true Christian love, preached humanity for their Jewish fellow-citizens, pleaded for charity and justice towards them.

Amongst all the heroes who have rendered to the Jewish people a thankful appreciation of its imperishable labors in the field of culture and the advancement of ethical ideas—

* Authorized translation for the MENORAH.

Digitized by Google

the foremost place is due to Alexander von Humboldt, the greatest genius, the Aristotle of the nineteenth century.

A few words about the relations of this immortal savant to the Jews and to Judaism may, perhaps, put a damper on the misdoings of those professional agitators.

Alexander von Humboldt, in his "Kosmos," as also in his other works and letters never tired of teaching the gospel of Humanity. Nothing was more odious to him than that pietistic hypocrisy which domineered in state and society during the reign of Frederick William IV. The noted general v. Gerlach, of the *Kreutz-Zeitung*, ironically asked Humboldt: "Your Excellency now often attends church, I suppose?" to which he, as sarcastically replied: "The NOW is very kind of you; evidently you intend to show me whereby I could enter upon a career." Thereafter the pietistic wit no more tried his smart sayings on Humboldt. The clergy of all denominations hated him with that fervor of which the *church militant* alone is capable. Had he not been chamberlain, it would have fared ill with him. Varnhagen relates in his Memoirs (Dec. 26th, 1845) that Humboldt himself spoke of his probable expulsion from Berlin, were it not for his position at the court, and he also spoke of the almost incredible endeavors made by the ultra-pietists to prejudice the Government against him; nor would other Germanic countries have tolerated him had he not been protected by his high position. The great author of the "Kosmos" was distinguished, in the Jesuitic press, by such epithets as "soul-poisoner" and "assassin." This mighty philosopher was gifted with certain prophetic powers, common to men of great genius. On June 3d (1846) he said to Varnhagen v. Ense, who again quotes him in his correspondence: "The exclusive spirit of caste is not limited by time and space; spectrelike and threatening it will re-appear when I shall be no more." Has his sad prediction not been fulfilled in our day? Hatred of caste and race was scarcely more bitter in the middle ages than now; and the "good old times" of murder, rapine and torture would be revived, did the state but lend its powerful arm to the professional agitators.

Digitized by Google

That Humboldt, the hero of enlightenment, must have been a warm and effective defender of Judaism appears as a logical necessity. Though at the time of Humboldt's first advocacy in behalf of the Jews their public disgrace was already a thing of the past, they were still made miserable enough to bear grateful testimony to his noble conduct towards this stigmatized people. Frederick William IV. felt much inclined to act towards the Jews in the spirit of old Frederick the Great. It is well known that the latter opposed the unanimous election of Moses Mendelssohn as member of the Academy, on the ground that it might be unpleasant to Empress Catherine of Russia, also a member of that Academy. An ordinance prohibiting Jews from bearing any Christian name was awaiting the King's approval, when Humboldt defeated it. Thus the first step towards further emancipation was due to him. To his zealous efforts may also be ascribed the royal confirmation of the election of the Jewish mathematician, Dr. P. Reiss, as member of the Academy, notwithstanding the fact that the monarch was just then surrounded by reactionary advisors In a congratulatory letter to Dr. Reiss, Humboldt said: "This step is the beginning of an atonement rendered to the Prussian Jews for the wrong they suffered twenty-five years ago." But to Varnhagen he said, at the same time: "The King has not abandoned his intentions concerning the Jews, Sunday laws, etc., and new attempts may be made at any moment" Frederick William IV., ever since his accession to the throne, had contemplated regulating the status of the Jews by laws of a restrictive nature, and was supported therein by Eichhorn, his minister of cult. This reactionary minister persistently endeavored to make the Jews tributary, just as they were in the Grand Duchy of Posen, by virtue of an infamous law passed in 1833. Then it was again Humboldt who, writing a strong letter to Count Stolberg, the most influential counselor of the court, concluded with the following remark:

"It is a dangerous presumption on the part of men to expound the old laws of God. The history of dark ages teaches of the mis-

Digitized by Google

steps to which such interpretations have led. Let no fear of any harm it may do me keep you from making use of these lines. First of all we must have the courage of expressing our opinion."

A copy of this letter, written with all the fervor of his noble mind, Humboldt sent, at the same time, to one of the most prominent Berlin Jews, accompanying it with the following words:

"You'll see, my friend, that this my somewhat impetuous defence of your ever persecuted people will not remain quite ineffectual. It will create a shock, and this, together with our noble Stolberg's co-operation, will help."

On March 16, 1842, he wrote to another confidant:

"The last number of the *Journal des Debats* contains a very forcible article concerning the proposed infamous law against the Jews, whereon I have already expressed myself in most impressive words."

Thus, frankly and openly, Humboldt stood defending the affairs of Judaism as a whole, and to some individual Jews also he clung with firm, true friendship. To Moses Mendelssohn, the celebrated friend of Lessing, he looked up as to a revered teacher. In a letter to Rabbi Marco Mortara, of Mantua, dated Nov. 14, 1855, Humboldt wrote:

"Since my early youth I have had the honor of being associated with prominent men among your co-religionists in Germany, who were conspicuous in philosophy and mathematics; and having enjoyed an education on which Moses Mendelssohn had no light influence, I notice with great pleasure that the love of science strikes deep root among the Jews in all parts of Europe, notwithstanding the impediments thereto, sad inheritance of the religious intolerance of the Middle Ages."

Both the brothers Humboldt were in close friendly relations with David Friedlander, the intimate associate of Mendelssohn and one of the most worthy Jews of his time.

It would lead us too far to enumerate the Jewish women who, by their eminence and spiritual strivings, interested Humboldt, and who owed thanks to his ever ready assistance. Heinrich Heine and Ferdinand Lassalle also enjoyed

Digitized by Google

his high appreciation. The former desiring to come back to Berlin, for the sake of consulting some of its physicians, addressed Humboldt from Paris, requesting him to use his influence in obtaining protection against police molestation. But the Prussian authorities were so determined in refusing that Humboldt had to request the sick poet not to put his foot on Prussian soil! More successful was Humboldt's appeal on behalf of Ferdinand Lassalle, whom he called "das Wunderkind."

To be the advocate of others and interest himself in their welfare was Humboldt's proper element; and as his younger fellow-laborers knew how willingly he gave them aid and advice they came in large numbers to the revered old master. Rarely did any one leave him unsatisfied. Man's inner worth was the only diploma considered by this giant of science. Whether Jew or Christian, all whom he thought worthy of help received aid.

True sincere friendship united Humboldt with two Jewesses—Jewesses in mind and heart, though later apparently converted to Christianity,—namely: Henrietta Herz and Rachel Levin. "The most beautiful of all Jewesses," Henrietta Herz, endowed with an impressive spirit and lively phantasy, exerted great influence on Humboldt. She herself said of his friendship that it made her bright days brighter, her gloomy days less gloomy. And when she was a matron and destitute, the faithful friend nobly stood by her, appealing to King Frederick William IV. in her behalf; and the generous King granted more than Humboldt had asked, saying in his edict: "for a woman who has exerted herself to the public welfare as long as she could, I also must do what I can." More affectionately still was Humboldt attached to Rachel Levin, later Mrs Varnhagen, "the spiritual sun of her period"; of whom her husband often said that "the wisest of the world came and felt constrained to pay her devout homage." And thus, too, did Humboldt, the wisest of his time. He wrote Varnhagen, on receiving the news of her demise (March 8th, 1833): "You know what a kind, true friend I lose in her—the glory of her sex."

Digitized by Google

In face of the Jew-hatred of our day we must exalt the memory of great men who with purest heart and with the earnest zeal born of truth, devoted themselves to proclaiming *Love of humanity*. Let us follow their traces—and soon meanness in its emptyness, egotism, envy and malice will be crushed to nothingness.

PEACE

By Helen K. Weil.

In the quaint, wall-inclosed churchyard,
With its gnarled elms and dusky yews,
Where slumb'ring rest the pious Jews,
With feet towards Jerusalem,
We laid her. And there at rest
And eternal peace, with them—
Her loved ones—as God knoweth best.
She sleeps; whilst the virginal snow,
Cov'ring the rose-strewn sepulchre,
Stainless falls; in similitude
Of her, whose life the angels viewed,
And, having viewed, judged her to be
One of their choir through eternity.

THE JEW IN RELIGION

By Edgar D. Peixotto.

WHAT a field! The Jew has occupied a most prominent place in the affairs of man from time immemorial. We are not to glance over a few centuries; we are not to deal with a transient religious belief; we are not to inspect the middle or the modern epochs of time; but we must make a retrospect of mankind from his origin. We must be brought in contact with all creeds, old and

Digitized by Google

new; we are to investigate ancient, mediæval and modern decades; we are to deal with the past, the present and the future, for such a field has the Jew in his religion compassed that his religion has been extended to every great nation that the world has known. As broad as civilization,—so broad is Judaism,—as ancient as the rocks, so ancient is the Jew.

In my limited space it is impossible to detail to any extent this expansive subject, mere general statement only can be indulged in.

Religion, by which we mean the mode of Divine worship practised by the different tribes, nations, communities and sects, and based upon the beliefs held in common by the members of them severally, has ever existed in one form or another since man learned to use the rational understanding with which he is endowed. It is to-day the basis of our civil society, and the source of all good and comfort; were it not so the world would tend to atheism; and to this it certainly does not, since atheism is against both our reason and our instinct.

Religion as participated in by the human race naturally divides itself into two grand subdivisions—Monotheism and Polytheism: the belief in one God, the belief in many.

It is difficult for an untrained, uncultured and undeveloped mind to ascend into a realm of thought which is beyond this world, that deals with matters purely spiritual; and so, man in his primitive state naturally worships that which he can feast his eye upon, which appeals to and satisfies his grosser nature—that which he knows, feels and comprehends.

He cannot soar into the blissful realms of thought, he cannot enjoy feasting on the fruits of his own Divine imagination, but is instinctively impelled to worship, reverence and respect objects which have a corporeal existence, those which he can feel, touch and see, terrestrial, artificial beings; hence the making of graven images and the deifying of animals and other worldly objects.

Happily, however, it is possible for the human mind to rise from this primitive, unphilosophic and undeveloped state, to ascend above this material form of worship and enjoy the delights of spiritual deduction.

Digitized by Google

The more ignorant the community, the baser will be the religion, the more will it tend to heathenism; and conversely, the higher the intellectual development, the higher the standing in civilization of a community; the grander, more sublime and more spiritual will be its religious beliefs.

The one grand division of the human family, the Caucasian stock, is divided into the main branches; the Aryan, represented by the Greeks, Latins, Celts and Slavonians, the Hindoos and the Persians; the Semitic, represented by the Hebrews, Phœnicians, Assyrians and Arabians, and the Hamitic, whose sole prominent representative is the Egyptians.

It will only be necessary to deal with the Aryan and the Semitic, for herein reposed and was represented the two fundamental subdivisions of religion, Polytheism and Monotheism; the former by the Aryan, the latter by the Semitic.

As ignorance has ever far exceeded wisdom, so Polytheism has ever had far more followers than Monotheism.

Whilst the followers and representatives of the Aryan race and its polytheistic religion swarmed over the great districts of Asia, and flocked Europe, worshiping their numerous deities; whilst the surrounding world lay immersed in idolatry and darkness, whilst Egypt, the famed instructress of the world, lay grovelling before her Isis and her Osiris; whilst the glorious Greece and the magnificent Rome were in the height of their heathen refinement; whilst their altars were smoking before emblems of their grossest appetites, far off in an obscure corner of the world, hemmed in by this "madding crowd," overlooked, despised and belittled by the surrounding nations, there could be seen the wonderful spectacle of one small people, with no literature but their own sacred books, no arts but the products of their own discovery and research, celebrating, praising, worshiping, as they had done for ages past their great unseen, immortal, one and only Creator in sentiment, the truth and sublimity of which poetry in her grandest triumphs has never to this day been able to surpass, nor philosophy in her grand advancement been able to improve.

Such was the representative, the promulgator of monotheism; such was the Jew in religion.

True to his one great Jehovah, wresting with unswerving perseverance against the foreign idolatrous customs, upholding ever monotheism and laying the foundation of the religion of modern civilization.

Whether or not the Jew when compared with other

Digitized by Google

nations has assisted to a greater or less extent in the development of art, science or politics, his contribution to religion in bringing the world to a monotheistic belief has so overbalanced all other achievements that he stands without a peer in this sublime field.

While culture is desirable, the welfare of nations must be based more on morals; and such, from the time of Moses, has ever been the teaching of the Jewish religion,—so much so that all other creeds have been forced to draw from this prolific fountain; and to-day we may recognize the Ten Commandments in the Mohammedan and Christian religions and all the great law codes of the world.

Morals were ever regarded by the Jewish faith; for what nation ever more respected, venerated or elevated woman and the cultivation of domestic life? Where in ancient times can we look for such respect to parents, such fidelity of husbands and wives, such charming delights of home, such ardent loves, such glorious friendships, such regard for the happiness of others.

Who through the dark ages that followed the fall of ancient civilisation kept the spark of philosophy, science and morality aglow? None but that people, as George Eliot says, "with Oriental sunlight in their blood."

Has the Jew in the lapse of time changed? No His forms and ceremonies may alter, fade and cease to be noticed, but the fundamental idea, the underlying and all-sustaining belief stands to-day the same as it stood four thousand years ago.

Surely then the position of the Jew in religion is unique. Standing isolated from all other creeds, the famed and envied chosen people of the Lord, a mere handful when contrasted with the followers of other faiths, ever maintaining his belief in the one God, satisfied with his own conviction and not seeking others to apostatize, the stock that sent forth the founder of Christianity, the new religion that was to raise mankind from the dark and unfathomable pit of idolatry, whose followers were in turn to practice such atrocious persecutions upon their primogenitors as would have made their barbarous predecessors shudder, to say the Jew stands the leader in every branch of religious toleration, ever assisting in the consummation of a universal belief where each may worship as the other, and all be brought to the realization of the words of Pope:

> "For modes of faith let graceless zealots fight,
> He can't be wrong whose life is in the right."

Digitized by Google

CHAPTER XXXII.

THE NEW RITUAL.

ONLY an outline of the leading ideas in this work can be given, but as nearly as possible in the original language. The three divisions of the priestly benediction interwoven with the motto of the Order formed the basis for the three degrees. In the first the candidate is admonished to "work and to watch" for his own and his fellow-man's material and spiritual welfare. He is taught to work industriously in his avocation, to be frugal. temperate and saving for a time of need, and to practice *Benevolence* toward his brethren and all mankind. "All men are brethren." But he is reminded that the labor for our material needs is not the sole object of our existence. The spirit of man is the living testimony of God, and the body wherein it is enshrined a holy ark, which must be watched and preserved, that the divine testimony may shine forth luminously. Ennoblement of mind should, therefore, be his constant aim, as it is the crowning glory of human welfare. To cheer each other on to a life of blissful activity and self-denying love, to succor each other in need and to assist in and to promote all that is noble and good, is the first duty of a Ben B'rith.

In the second degree the candidate is told that from the earliest date of history Israel was the champion of spiritual light.

Abraham first knew the God of heaven and earth; like the morning star he arose out of the darkness of a degenerated race, which presumed to aspire to Heaven with its proud structures, and to reach its highest pinnacle without God. Moses, the greatest of all prophets, whose revelations surpassed those of Abraham, changed the faint dream of morning into the glorious light of "Sinai," to complete the covenant between God and Israel.

Thus began the existence of the people of God, who were separated from all nations, that they might be enabled, undis-

Digitized by Google

turbed by external influences, to listen to the word of God, to understand more and more the divine language, and thus to become its chosen interpreters for all the world, that all mankind might learn to speak in its heavenly accents and serve the Lord with one accord. We are to unfurl and raise high aloft the glorious banner of Zion, the symbol of the light that is to penetrate all parts of the world.

This degree imposes the task to gain knowledge and enlightenment, to study nature and history for the acquirement of self-knowledge and an understanding of the laws governing the moral and physical world, and thus to become enabled to enlighten and improve others. "*Learn* and *teach* God's light and truth for Israel and Humanity." Israel's banner is the banner of Light, a banner for all nations, for not the "Crescent nor the Cross is the symbol of Universal Religion, but the seven-fold, shining sun of Sinai." The candidate is exhorted to fulfil the duties it prescribes by learning God's truth, acting upon it and teaching it; by being honest and upright in all doings; by manfully contending against ignorance, error, superstition, prejudice and hypocrisy, and by practising *Brotherly Love* toward the B'nē B'rīth and mankind.

"True happiness" is dwelt upon at the opening of the third degree.

Longing for happiness in one form or another is the inmost motive power, the strongest lever in the actions of all men, whatever their rank, condition or age. Few, however, understand how to secure this treasure, while the greatest number of mortals seek it by false means and in opposite directions. The slave of sensuality hopes to find it in the gratification of his appetites, the visionary, the ambitious, the virtuous and the depraved, the king and the beggar, even the utterly despairing, who trusts to find it in the silent grave, will seek it—all crave it.

But true happiness is found only in the *Harmony* between the mortal and the spiritual. The human and the divine in man, in the *Harmony* among all the children of God, in the removal of all artificial barriers which separate

Digitized by Google

man from humanity. Not separating seclusion, but inseparable fraternization is our mission.

False prophets and lying priests have fostered dissensions nurtured delusions and superstitions as a means to justify their lust of power. They lived and still live upon the corruptions which destroy the peace and sow discord among the human family.

Thus has the happiness of man become a shattered wreck. Brother rises up against brother in deadly feud, and they utterly forget that the same God is the Father of all. Wild and delusive ideas have perverted and mystified the plain and clear revelation of God and His truth, sent to brighten with its sunshine the cold and desolate paths of life, and become obscured and been converted into an instrument of darkness. It is the purpose, the highest duty of our brethren, to clear away these obstacles to human happiness and to aspire to the highest goal of man, to *attain in God to peace with Himself and humanity.*

The precepts of these degrees are then summarized by impressing once more upon the candidate to be a true and faithful son of the Covenant by developing his powers of body and mind by physical and spiritual working and watching, learning and teaching, and thus to harmonize his double nature, the human and divine; to be content with and to enjoy his earthly lot; to practise towards others patience, forbearance, *benevolence* and *brotherly love*, to live in peace with himself and in peace and *harmony* with all mankind.

He was finally admonished: Let your deeds prove that our instructions have penetrated your inmost soul. Be ever ready to relieve the necessities of your brother, and turn not away from his sorrow! Seek to enjoy the *happiness at doing good.*

But especially do the poor in spirit and the ignorant claim our attention, care and sympathy. Advance as much as lies in your power institutions which have for their object the development and diffusion of intellectual and moral culture. Let your aim ever be upward and be a guide to others to follow you.

NOTE.—This ritual was promulgated in the year 1859 and not 1858, as erroneously stated in Chapter xxxi.

Digitized by Google

Open Letters

District Grand Lodge No. 1.

The 37th annual meeting of the Grand Lodge of District No. 1 of the Independent Order B'nē B'rith met on Sunday, Jan. 27th, at 10:30 A. M., adjourning, after several recesses, Monday, P. M., January 28. The following representatives were present: New York Lodge No. 1: N. Sonneberg, David Oppenheimer; Zion Lodge No. 2: Sol. Sulzberger, Otto Neustadt, Max J. Platz; Saron Lodge No. 3: Dan. Lipman, Julius Feder; Hebron Lodge No. 5: D. Schiff, J. Asiel, S. W. Goodman; Lebanon Lodge No. 9: M. Minzesheimer, Sam. D. Sewards, Henry W. Unger; Beer Scheba Lodge No. 11: Sol. Latz, M. Leipziger; Ararat Lodge No. 13 (Hartford): Nathan Kempner, Leop. Herbert; Jordan Lodge No. 15: S. H. Seligmann, Bernard Steiner; Shiloh Lodge No. 17 (Albany): S. Goldsmith, Meier Illch; Palestine Lodge No. 18: H. M. Blaskoph; Washington Lodge No. 19: M. Thalmessinger, Isaac Hamburger, Joseph L. Scherer; Horeb Lodge No. 25 (New Haven): David Strouse, William D. Machol; Jegar Sahadutha Lodge No. 27 (Boston): Isaac Rosnosky, N. B. Bash; Hillel Lodge No. 28 (Brooklyn): Morris Adler, Moses B. Schmidt; Canaan Lodge No. 29: Jos. Ober, M. Rosenberg; Rehoboth 38: D. Steiner, S. J. Rosenbaum, Dr. Kusel; Arnon-Centennial 39: Moritz Ballin, Levi J. Isaacs, Sol. Loebl; Isaiah Lodge No. 49: Jos. Koch, Jos. Fox, George Heyman; Zerubbabel Lodge No. 53 (Rochester): Martin Beir, Felix Wolff; Mordecai Lodge No. 57: G. Manasse S. Baronowitz; Samuel Lodge No. 63 (Brooklyn): Isaac Trumn, L. Rothenberg; Moses Lodge No. 66: H. Gersoni, M. Grunstein; Montefiore Lodge No. 70 (Buffalo): Hiram Epstein; Maccabee Lodge No. 71: S. M. Roeder, M. Greenbaum; Henry Jones Lodge No. 79: Benno Horwitz; Jeremiah Lodge No. 85 (Troy): Max Sinzesheimer; Abraham Lodge No. 89 (Bridgeport): M. Klein; Jacob Lodge No. 91 (Syracuse), Aaron Lesser; Abarbanel Lodge No. 92, Jos. Davis; Nehemiah Lodge No. 94, H. Mannes; Judah Touro Lodge No. 95, Sol. Cantor; Independence Lodge No. 96: A. Anhalt, L. Schlessinger; Edward Everett Lodge No. 97: J. Harburger, C. M. Lambine, M. Katzenberg; Aaron Lodge No 112 (Poughkeepsie), D. Michael; Eliezer Lodge No. 115 (Newburgh), Marcus Sharps; Gamaliel Lodge No. 116 (Hudson): J. Wronski, M. Simon; Joel Lodge No. 118 (Plattsburgh), Jos. A. Schiff; Amos Lodge No. 121 (Boston),

Digitized by Google

I. Cohen; Zephania Lodge No. 131, M. Block; Haggai Lodge No. 132 (Providence), J. Shartenberg; Atlantic Lodge No. 137: Ludwig Kisch, Jos. Emanuel; Gideon Lodge No. 140 (Albany): H. W. Foreman, J. S. Friedman; Eldad Lodge No. 153 (Brooklyn), S. H. Mildenberg; Manhattan Lodge No. 156: William A. Gans, S B. Hamburger, M. S. Hyman, Leop Stern; Asariah Lodge No. 164: Jacob Levy, Leopold Lévé; Chananiah 165: F. Schloss, H. Boehm Mishel Lodge No 166, Elias Sobel; Sulamith Lodge No 167: Kalman Fried, David Friedman; Akiba Lodge No. 173, Max Frankel; Israel Lodge No. 176: Paul Sternberg, Sam. Frey; Boston Lodge No. 186 (Boston), M. Isaac; Pinchas Lodge No. 187 (Boston), Jul. M. Cohen; Kishon Lodge No. 193: Herman Wolf, F. Mannheimer; Empire State Lodge No. 199 (Elmira), Abe W. Samuels; Melchizedek Lodge No 200, Ph. Pollak; Zebulon Lodge No. 206, I. H. Green; Metropolitan Lodge No. 213: B. Metzger, Henry M. Goldfogle; Medad Lodge No. 216, L. Simon; Long Island Lodge No. 226 (Brooklyn), M. Richards; Leo Merzbacher Lodge No. 244, H. Brown; Canada Lodge No 246 (Toronto) A. Franklin; Fortuna Lodge No. 250, A. Croner; B'nai Simon Lodge No. 260, Elias Wolf; Mount Sinai Lodge No 270: D. L. Walter, J. J. Frank, W. H. Stiner, Herman Frank, H. P. Binswanger, Dr. E. Hochheimer; Mosenthal Lodge No. 288 (Boston), S. L. Rosnosky; Mohawk Valley Lodge No. 291 (Amsterdam): J. Wasserman, M. Behr (alt.); Cosmopolitan Lodge No. 303, N. Levin; Washington Irving Lodge No. 312: Myer Hellman, Sol Kohn; Adullam Lodge No. 326 (Pittsfield), Lewis Wolf; Montreal Lodge No. 327 (Montreal), Laz Cohen; Empire City Lodge No. 379, Julius A. Levy.

The President's message and the reports of General Committee, the Governors of the Home and the Librarian of the Maimonides Library were presented and referred.

Bro. Morris Adler's message, as President, was an exceedingly able document, and its perusal elicited warm applause. It deserves to rank among the best papers ever presented to the Grand Lodge. Although strongly pressed to stand for a second term, to which, if he had consented, he would have been unanimously re-elected, his great modesty would not permit of this mark of renewed confidence and approbation of his great services. Bro. Adler, however, has the proud satisfaction of knowing his good work is thoroughly appreciated and all his recommendations adopted. As Chairman of the Committee on Intellectual Advancement and member of the General Committee he will remain closely connected with the work

Digitized by Google

to which his colleagues will give in the coming as in the past year their best energies.

From the several reports of the Secretary and Finance Committee it appears that the total benefits bestowed during the year (including endowments paid widows of deceased brothers) was $177,992.

The total receipts were $219,469.26. The present Endowment Reserve Fund amounts to $345,000. The general funds of the District to $221,671.75.

There were 231 initiations, 17 admissions by card and 29 reinstatements. Withdrawals, 54; suspensions, 140; deaths, 124. Total membership Jan. 1, 1889, 8,117. One new lodge (Empire City No. 379) was added to the roll with a membership representing young men of high intelligence.

There are now 32,643 volumes in the Library, 2,781 having been added during the year; the total circulation amounted to 36,224 volumes.

We shall refer to Bro. Max Cohen's report in a future number The annual per capita assessment was raised from 40 to 50 cents. The following officers were elected for the ensuing year: President, Myer Hellman, of New York; First Vice-President, Wm. A. Gans, of New York; Second Vice-President, Isaac Rosnosky, of Boston; Treasurer, Solomon Sulzberger, of New York; Secretary (re-elected for the twenty fourth time), S. Hamburger, of New York; Sergeant-at-Arms, E. Lesser, of Syracuse: Guardian, Valentine Koon, of New York; Chairman Committee on Widows' and Orphan Fund George Heyman; Chairman Committee on Finance, Isaac Hamburger; Chairman Committee on Appeals, Bernard Metzger; Chairman Committee on General Fund, M. Leipziger; Chairman Committee on Intellectual Advancement, Morris Adler; Chairman Committee on Laws, S. D. Sewards.

The Convention adopted several new measures which will have a far-reaching and beneficial effect. The appointment of five District Deputy Presidents, one for the New England States, two for New York outside of the city, one for Long Island and one for Canada is a step in the right direction towards disseminating the mission and augmenting the membership of the Order.

The terms of officers of lodges was increased from six months to one year, which will greatly improve their character, fitness and usefulness.

Bro. Wm. A. Gans' report as Chairman on Intellectual Advance-

Digitized by Google

ment was a masterly document, evidencing the scholarly bent of his mind, and with the ideal the practical outcome of the work of the excellent Committee over whose deliberations he presided.

Bro. David L. Walter, the Chairman of the Committee on Laws gave additional evidence of the vigilance, judicious and careful work which he has bestowed upon this important branch. Bro Walter has in addition won the gratitude of the District by his indefatigable efforts as a member of the General Committee.

In the closing session Bro. M. Thalmessinger offered the following *declaration*, which, with an amendment discrediting the reported allegation of Baron Hirsch, and after several speeches had been made was unanimously adopted:

District Grand Lodge No. 1, in Convention assembled, imbued with the deep conviction that the moral, social and intellectual progress achieved by the Order is due to the eternal and immutable truths embodied in the Jewish religion, and determined to work out the problem of the higher elevation of man, and the steady progress in the path of virtue, human dignity, of liberty, hedged by law and respect for the rights of others, as laid down in that imperishable code of morals divine the Bible, deem it fit and proper at this time to reiterate their unshaken faith in the Jewish religion, as the rock upon which human society rests, as the basis of all civilization, for all time to come.

We make this declaration in the face of a reported enunciation of a noted philanthropist which, however, we discredit, that Judaism has no longer a mission on earth, and that the time has arrived for the surrender of the priceless heirloom which has been transmitted and borne through the ages at the cost of untold numbers of lives and unaccountable treasures. Had the battle been waged by the Jews for worldly treasures and worldly gains they would have disappeared long ago from the face of the earth. Tons of gold and heaps of precious treasures were a thousand times rejected when the transmitted faith of the fathers was in question. The Jews could never be coerced by persecution nor bribed by wealth to surrender their eternal heirloom, nor will they prove less faithful to-day, when the sun of enlightenment presages a near future where intolerance, bigotry and fanaticism will sink finally into the grave of the past never to rise again.

We claim that the progress achieved by humanity is due to the nearer approach making to the great divine truths proclaimed by Israel, and through Israel ever since its pilgrimage among the nations. The greater liberty and liberality achieved, the humanization of the civilized races, may be ascribed to the greater dissemination of the principles embodied in Judaism: and we, as members of the Order of B'ne Brith deem it our highest privilege and consider it our sacred mission to assist in the still wider diffusion and dissemination of these divine truths, which are nothing more nor less than the truths upon which humanity rests. As Jews we feel in unison with the great pulse-beat of the human race which makes for righteousness, brotherly love, kindness, sympathy and fraternal co-operation, which aspires to exemplify the lesson that "life is worth living." As members of the Order B'ne B'rith we inculcate, teach and practice these precepts, and in that faith to live and die and seek to transmit it untarnished to posterity for the salvation and redemption of mankind.

Digitized by Google

Editor's Sanctum

THE reported interview, as given by the New York *Herald*, with Baron Maurice de Hirsch in Paris in all probability was the creation of one of that journal's enterprising correspondents. If Baron de Hirsch ever made known his views in reference to his co-religionists they were probably confined to those of Russia, Roumania and Oriental lands, and referred *not to their faith* in the tenets of the Jewish religion, but to their social *status*. He probably said (but not to any correspondent of the *Herald*) what an official representative of the United States, in answer to an interrogatory made by the Prince of Roumania in 1871, said to his Highness: that it was the purpose of enlightened Israelites to influence by every possible means their co-religionists of that Danubian Principality so that they would change their *manners* and *costumes*, and above all their *language*, (or rather, jargon) and ASSIMILATE themselves to the prevailing and predominant language, dress and manners of Occidental Europe and America.

While an enlightened and liberal Israelite, Baron de Hirsch is not a Spinozist or a Berthold Auerbach. He never has pretended to the science of the one or the *versatility* of the other. Nor is he a man wedded to the past, nor a *revolutionist* desiring to overthrow those institutions which have the stamp of divine origin, if not of absolute divine creation. He is a firm believer in the God of Israel, but does not thence confound the immutable, eternal principles of truth with the disputations of Talmudists or the egotistical utterances of agnostics. He has believed and believes in "deeds, not words," and that the moral, social and political emancipation of his people in those countries, where they are still under draconic laws, lies in their education. To this end, for twenty years or more, he has contributed hundreds of thousands of dollars, probably in all twenty millions of money, while with rare exceptions has he ever given a dollar to a Jewish scholar who applied for aid in his studies to unravel the mysteries or interpret correctly the Talmud or any of the ancient writings of the Hebrews.

There are no few Israelites, and for that matter Christians, who share the views of M. de Hirsch on this subject, and while we are not altogether of this way of thinking, and while we still believe that *direct* and *definite* work for the betterment of the Jews of Russia and

Digitized by Google

the East is preferable on the lines conceived and practically carried out by Baron de Hirsch, we still think the studies and writings of scholars imbued with the spirit of this latter half of the nineteenth century should be encouraged and liberally aided, to the end of a more perfect knowledge and wider and deeper insight into the philosophy and teachings of the past.

ELSEWHERE in these pages will be found the declaration of the B'nē B'rīth of District No. 1, (the mother District of the Order) upon the recent reported interview (discredited by all intelligent Hebrews) with Baron Hirsch and which were offered by Bro. M. Thalmessinger, and seconded by Bro. Peixotto with an amendment that the reported statement of the eminent philanthropist was *discredited* and who further in his remarks said, that while the B'nē B'rīth had no call to reiterate its principles or those upon which Judaism was founded, yet, inasmuch as the subject had been introduced into the Grand Lodge by a member so pre-eminent in its councils as Bro. Thalmessinger no other course was left the Convention but to take notice thereof and adopt the declarations which it had a thousand times proclaimed.

The *Messenger* (the oldest Orthodox Jewish weekly in this city) commenting upon these declarations says :

"That thriving organization, the B'nē B'rīth, has again and again demonstrated its thorcughly Jewish character. Its critics used to call it a mere insurance or mutual benefit company, but any attempts by former prominent brethren to deprive it of its humanitarian and Jewish basis, and that for a time gave currency to the critic's views, were promptly checked, and official and unofficial utterances in every district of the Order, and in the Constitution Grand Lodge, have for the last ten years been unmistakably on the side of its Judaism.

Last week's model session of the leading district, which met in this city, adopted a ringing declaration that eloquently affirmed the living Jewish principles of the Order, evoked by newspaper discussion as to Baron Hirsch's reported views."

In Germany recently the Orthodox Jewish press have been severe in their criticisms of the Order, claiming that it was inimical to Judaism and should be avoided and rejected by German Israelites. The *pronunciamento* of the oldest District will put an end to these unjust and violent criticisms and bring to the ranks thousands of Jews who have hitherto (from misconception) stood aloof from the noble and humane work of the B'nē B'rīth.

Digitized by Google

SPEAKING of the address of Brother Samuel Ullman, recently delivered in Birmingham, the *Age Herald* of that city says:

The address delivered by Mr. Samuel Ullman before the Young Men's Hebrew Association which we publish this morning, will be found both interesting and instructive. The speaker had a clear knowledge of his subject, and being himself a Hebrew, his sympathies and feelings were such that he was enabled to speak in a manner that gave a peculiar force to his utterances.

It is but to lay down a trite truism to say that the Jews are the most wonderful people the world has ever produced; their history and achievements largely entitle them to the claim of superiority. They have existed as a people and preserved their religion without change or alteration for more than three thousand years. They have seen empires and dynasties rise and fall. The Egyptian, the Assyrian, the Persian, the Macedonian and the Roman that conquered the Jews in turn have each and all long since perished from the face of the earth. The language that they spoke and the gods that they worshipped exist only in tradition; but the Jews, like the green bay tree of which the poet of their people has sung, live and flourish, and the whole civilized world calls on the name of Jehovah. The Jews have suffered bondage, captivity, dispersion and ages of the bitterest persecution; but to-day they are among the foremost people of all nations, and the total of the wealth they control is greater than that of any people or country on the face of the earth.

A Jewish pauper is a thing unknown, and the percentage of criminals among them is by far smaller than it is among any other nationality or religious body.

The Jews of the present century have produced statesmen and merchant princes without number.

Christians should have a feeling of the kindliest regard for the Jews. Our Lord and Master was himself, in the flesh, a Jew. The Blessed Virgin came of the house of David. All of the apostles were Jews, and Europe owes its Christianization to that greatest of propagandists who had been brought up at the feet of Gamaliel.

All prejudice against the Jew is nothing more than stupid bigotry, and no broad minded man, with proper tolerance and catholicism, will suffer himself to be influenced by anything so unreasonable. If Christ on the cross said, "Father, forgive them," it is not for his disciples to place them beyond the pale of charity and brotherly love."

Want of space prevents us giving Brother Ullman's splendid address in the present number, but we shall give our readers this treat at an early day. Writing to us under date of January 15th, Brother Ullman has these good words: "Permit me to tell you that THE MENORAH affords us great pleasure. At last we have a monthly magazine that is an exponent of Jewish thought, and takes rank among the serious publications of the age. It is an honor to Israelites and to the great fraternity of the B'nē B'rith, who should be proud to uphold and widely extend its circulation."

A MEETING of the Executive Committee of the Jewish Publication Society of America was held January 20th in the vestry-rooms of the Temple Emanu-El, Fifth Avenue and Forty-second Street. The following members were present: The Rev. Drs. Gottheil and Kohut, of New York; the Rev. Drs. Jastrow and Krauskopf, of Philadelphia; Judge Rosendale, of Albany; Jacob H. Schiff, Professor Henry M. Leipziger, Benjamin F. Peixotto, of New York; Professor Charles Gross, of Harvard University; Professor Cyrus Adler, of Baltimore; Mayer Sulzberger, Morris Newburger, S.

Digitized by Google

A. Stern, S. Friedman, Ephraim Lederer, and Miss Mary M. Cohen, of Philadelphia. President Newburger presided and submitted a roll of nearly one thousand members already subscribed in the States of New York and Pennsylvania. Committees were appointed on membership in the principal cities of the Union. Popular works on Jewish history and literature will soon be published. Membership costs $3 a year, patrons $20, life membership $100. Messrs. Schiff, of New York, and Guggenheim, of Philadelphia, contributed $5,000 each toward a "Michael Heilprin" fund, the interest only to be used. This fund, started by Hon. Jacob H. Schiff, is to be augmented to $50,000.

THE Grand Lodge of District No. 1, at its annual meeting held on the 27th and 28th ult., adopted several measures of moment. The increase of ten cents *per capita* for the support of the Maimonides Library, while a trifling augmentation to the dues of members, will be prolific of good. The authorization given the General Committee to devise ways and means for the construction of an edifice, or in other words a B'nē B'rīth Hall, something on the order of the Young Men's Christian Association or the Cooper Institute, should be pushed with vigor, and will meet with certain success. On the 1st of May the lease expires on the present premises occupied by the Grand Lodge and Maimonides Library, and the General Committee were empowered to secure more suitable and commodious quarters. A building to be wholly devoted to the purposes of the Order will probably be leased until the new Hall is constructed. Through the energetic efforts of Bro. Morris Ballin, a Member's Auxiliary Society for assisting the Home at Yonkers, has been started. Bro. Raphael Ettinger, Treasurer of the Home, reports that for the first time the month of December showed a balance in favor of over $1,100. The new General Committee is composed of a body of men who have never been surpassed for enterprise, energy and patriotic devotion to the interests of the Order.

THE newly elected President of District Grand Lodge No. 1, Myer Hellman, Esq., was born in this city 41 years ago. Educated at the public schools of the city he early entered business life and has by energy, perserverance, prudence and sound judgment achieved the prominent position he now holds in banking and financial circles.

Digitized by Google

He is Vice-President and Director in several banking institutions, a member of the Real Estate Exchange and has always been conspicuous for his charitable actions. Bro. Hellman has been a representative to and officer of the Grand Lodge for many years and is in every sense of the word a warm-hearted and zealous Ben B'rith. With the example of Bro. Morris Adler before him who has just closed one of the most brilliant of official careers, he will be sure to push forward the work in the First District with unremitting energy and he is most happy in having as lieutenants such skilful and experienced brothers as Wm. A. Gans, Isaac Rosnosky, Sol. Sulzberger, S. Hamburger and the new General Committee.

In renewing his subscription for the current year, Brother H. W. Asher, one of the most promising rising young lawyers of New Haven, writes:

I wish to thank you for the great pleasure that my friends and myself derive from the reading of your excellent magazine. If the people, as a rule, only knew the wealth of thought and purity of diction contained therein, you would have more subscriptions than your fondest hopes ever anticipated. My copy each month is eagerly awaited by several Christian friends, and it does me good to hear the encomiums bestowed upon you and our people. I have not forgotten your very kind invitation to write for THE MENORAH, but as my tastes do not lie in the direction of recording society events, and as I fear my knowledge is too limited to write upon abstract subjects, I have hitherto refrained. However, some day you may expect something when I am thoroughly aroused.

Sincerely yours,

H. W. ASHER.

Among the many letters received by the Editor, the following from one of the most eminent and eloquent clergymen of New York will be read with pleasure:

GARDEN CITY, L. I., Jan. 9, 1889.

DEAR SIR:

Yours of January 1st is at hand, and also the copy of THE MENORAH. I thank you for your pleasant words, and I thank you also for the magazine, which I have examined with much interest. It shows good work in a good direction. It is always cheering to find that those who are working earnestly along what seem to be different lines, after all in those lines are converging towards an ideal in the future in which there will be the unity of the spirit in the bond of peace.

Yours cordially,

R. HEBER NEWTON.

Digitized by Google

DISTRICT GRAND LODGE No. 6, I. O. B. B., at its annual meeting on the 21st ult., adopted the following amendment to its laws. which is destined to have a far reaching and highly beneficent effect in securing acquisitions to the membership of her lodges :

Amend Section II., Article XI., by adding the following :

"Any applicant for membership below the age of thirty may, in his petition, declare that he wishes to be a non-participant in the benefits of the endowment, and thereby be under no obligations to comply with its requirements ; but upon reaching the age of thirty, should he not chose, or have already chosen at an earlier age, to become a contributing and participating member of the endowment, he shall thenceforth be deprived of this privilege. No brother not being a participant in the endowment shall be allowed to vote on any question, either in his own lodge or the Grand Lodge, which shall in any way relate to endowment matters. When making application to join the endowment, he shall sign the customary declaration as in good health."

Optional endowment will soon become popular in all the Districts, and No. 6 in taking this step has again shown that she is of the truly progressive spirit, which should mark the present character of the Order.

After twenty-five years of study and toil Rev. Dr. Alexander Kohut has completed his *Aruch Completum*, and the occasion was made one of congratulation by the numerous friends and admirers of the learned Talmudist in this city. It is gratifying to the friends of Hebrew Science that this important work of interest and value, both to the Christian as well as Jewish scholar, has been successfully brought to completion through the generosity of an American-Hebrew, whose munificent acts have not been confined to purely charitable purposes. A review of Dr. Kohut's work will shortly appear in these pages.

REV. DR. SCHLESINGER of Albany celebrated last month the 25th anniversary of his rabbinate of the Beth Emeth Congregation of Albany, N. Y., and the occasion was made one of great festivity and rejoicing on the part of his loving flock. A conscientious, learned and sincerely earnest man, Bro. Dr. Schlesinger has won the esteem of all circles of the capital city. The new and beautiful Temple for his congregation will be dedicated for divine worship in April next.

REV. ALFRED KINGSLEY GLOVER renews his deeply interesting and valuable contributions on the "Jews of the Eastern Diaspora" in the present, and we have several even still more brilliant papers in reserve for future numbers. Israelites owe a debt of gratitude to Dr. Glover for these admirable researches which are justly attracting the attention of the learned world.

Digitized by Google

THE National Association of Jobbers in American Watches, at its recent annual meeting held in New York, re elected Herman F. Hahn, Esq., of Chicago, its President for the ensuing year.

This is a deserved honor to a gentleman who has represented with great ability the interests of the Association, and we congratulate Brother Hahn upon this fresh mark of confidence on the part of his colleagues.

THE articles of Dr. Felsenthal and Mrs. Mary H. Ford in the last MENORAH have attracted wide attention. The learned and gifted Doctor has rarely used his pen with greater charm, and we are rejoiced to have such a brilliant contributor as the author of Rabbi Patrick.

The Purim Association will give their annual ball on the 28th inst., and the proceeds devoted to that noble charity the Mount Sinai Hospital. The occasion, as usual, will be among the most brilliant social gatherings of the season.

MRS. LELAND STANFORD, wife of the U. S. Senator from California, has sent a contribution of $500 to the Mount Zion Jewish Hospital of San Francisco.

Affairs of the Order

Montreal Lodge, No. 327.—(Correspondence).—Montreal. Canada.—Our lodge, which has passed a number of years without showing much progress, has at length, thanks to the indefatigable efforts of its officers, given evidence of such vitality as presages a steady "onward movement" and development which is constantly adding fresh recruits to our ranks. During the past year we have scarcely passed a meeting without initiating new members. In November we gained an accession which will be not only most precious to our own Lodge, but to the Order in general. We had the honor to initiate Rev. Elias Friedlander, Rabbi of the largest and most influential congregation of Montreal Mr. Friedlander, by both Hebrew and Gentile, is held in the highest esteem in this community. He is learned, eloquent and public spirited, and his congregational work has been of the highest order. After hearing his sermon on last "Roshhashanah," Joseph K. Foran, Esq., an eminent Christian scholar, addressed him a beautiful poetic tribute,

Digitized by Google

which I send you for publication in the MENORAH.—*We are pleased to insert this on another page.—Editor.*

A Hebrew translation of this poem has been made by D. Lubich, Esq., of this city.

The following officers have been elected and installed for the ensuing term: President, Bro. A. Bernstein; Vice-Presidsnt, Bro. E. Lichtenheim, ex-President; Secretary, Bro. J. Bernstein; Financial Secretary, Bro. M. Crystal; Treasurer, Rev. Bro. E. Friedlander; Guardian, Bro. O. Cohen; Trustees, Bros. A. Kelsen, E. Mendle and H. Levy. Representative to the Grand Lodge, Ex-President Bro. L. Cohen, who was unanimously elected.

Hon. Benjamin F. Peixotto, of New York, has been invited to visit Montreal and deliver a lecture during the Carnival season, and we expect this honored representative of our race early in February. —Yours fraternally, J. Bernstein, Secretary.

Bro David Klein. President of District Grand Lodge No. 3, gave a reception on Sunday, the 27th ult., to a number of prominent Israelites of Philadelphia, notably to those who in the past have been leaders in the B'nē B'rīth. Commenting on this gathering and the "revival" now going on, the *Exponent* says:

"The past history of the B'nē B'rīth is entirely honorable. Not only has it been the comforter of the widow and the orphan, and the support of the sick among its members, not only has it offered spiritual and social comforts when these were nowhere else to be attained, but its benevolent hand has been outstretched whenever the cry of suffering was heard, and the afflicted cried out unto it for help. The Jewish Hospital of Philadelphia owes its inception to this Order; the splendid statue of Religious Liberty that adorns Fairmount Park was placed there by its efforts. Whenever famine, pestilence, or disaster has afflicted any portion of the land, it has stood ready to do its share in alleviating the misfortune. Such is the record it has made.

"But however meritorious its past, it can only be of value if it indicates the continued roll of usefulness that it is to play in the future. Unless the warm life-blood of activity is coursing through its frame it cannot continue to appeal for the strength and energy of new members.

"The leaders of the Order seem to have grasped this requirement. Their project to establish a new lodge in Philadelphia, to consist of and to be managed by new members is one that can properly arouse the attention and support of the best of our Jewish young men. In other cities, such as New York, the enthusiasm of the best and brightest of the community is given to advance the interests of the Order. The lodge room is made once more attractive, and the members strive for its honors. Social and educational features are added to the benevolent objects that the Order directly effects. What has been accomplished in other cities is not impossible here. It were well if our Jewish young men should respond to the efforts made to interest them in a work that combines such manifest advantages to themselves and such abundant good to the community.

"The movement towards the upbuilding of the Order is but begun. As the work goes on, new projects now but dimly seen can properly be undertaken and successfully accomplished. The effort is worthy of, and has ob-

Digitized by Google

tained the approval and support of some of the most esteemed and valuable members of the community, and to its success should be given the hearty energies of those to whom the Order, its history, its past, and its future are dear."

Elijah Lodge No. 50, *of Washington, D. C.*—This "bright particular star" in the firmament of the B'nē B'rīth celebrated on the 30th ult. her twenty-fifth anniversary in a manner worthy of her past fame for generous hospitality, good fellowship and charitable deeds. The *Silver Wedding* of Elijah Lodge marks an epoch in the history of the Israelites of the nation's political capital. In all good works for the promotion of the welfare of the Jewish community, congregational, educational, literary or social the members of this Lodge at the head of which stands pre-eminent Bro. Simon Wolf (whose name and fame are world wide) have always been the most zealous, untiring and enthusiastic. Its has not confined its work either to the narrow limits of the lodge room or the city in which it is located, but whenever and wherever the cause of Judaism or Jews was to be served, ameliorated or promoted—whether abroad or at home—it has been among the very first, if not the leader in its deeds and utterances. Patriotic to the core and imbued with the true American spirit its leaders have ever been prominent in asserting and maintaining the dignity and honor of Israel. The celebration of its quarter of a century of existence was made the occasion for a notable gathering. Among the guests present were Bro. Past Grand Saar Benjamin F. Peixotto of New York who responded to the toast the "Mission of the Order and its Missionaries" S. S. Nyburg, Secretary of the Grand Lodge, Messrs. Goodman, Wasserman and Brag, of Baltimore.

Letters of regret were received and read from Julius Bien, Esq., President of the Order; A. S. Reinach, President of the District; T. Moultrie Mordecai, of Charleston, and others. The speeches of Bros. Simon Wolf, Henry King, Gusdorf, Lewis Abraham, Myer Cohen and Fisher were unusually happy and to the point. During her existence Elijah Lodge has paid out upwards of $25,000 for charity.

Empire City Lodge, No. 379.—The installation of the new officers was held on the 6th ult.: Bro. Julius J. Frank and M. Minzesheimer representing the Grand Lodge as Installing Officers. Bro. Frank, at the close of the ceremonies, delivered an eloquent address. The newly elected officers are: President, Julius Schwartz; Vice-President, I. W. Teschner; Treasurer, D. P. Schwartz; Recording Secretary, Sam. Cohn; Financial Secretary, Jacob Frankl; Inside Guard, L. Blumenkron; Outside Guard, G. Kompert; Trustees, H Schottenfels, M. Clark, J. H. Lehman. In recognition of his indefatigable efforts to promote the welfare of the District during the past year, Bro. Morris Adler, President of the Grand Lodge,

Digitized by Google

was unanimously elected an honorary member of the lodge. Bro. D. P. Schwartz, in offering the motion, paid a splendid tribute to the high character and noble services of Bro. Adler. Other speeches were likewise warmly eulogistic. Bro. Julius Schwartz, the new President, will follow in the footsteps of his able predecessor, Bro. Julius A. Levy, the first President, and being a young and enthusiastic worker will not rest till in numbers and mental and moral calibre Empire City Lodge (the youngest in the District) takes rank among the foremost.

Annual Meeting of District Grand Lodge No. 6.—The 21st annual meeting of the North Western District of the Order was held in Chicago on the 20th, 21st and 22d ult, some seventy representatives being present Bro. Samuel Taussig, President, presided and in a brief message sketched the progress of the District during the past year. Neither his report nor that of Bro. E. C. Hamburger, the Secretary, gave very encouraging evidence of progress during the past term. On the contrary, there was a degree of apathy which hung like a pall. Notwithstanding Lincoln City Lodge at Lincoln—a new star in the firmament—was added with a flattering membership and is now in active working. The District has 2475 members, an increase of 29 over last year. There were 30 deaths during the year and yet the Endowment Reserve Fund exceeded $100,000.

A strong appeal was made for liquidation of the $48,000 remaining debt of the Orphan Asylum at Cleveland and efforts in this direction were resolved upon.

The most important legislation was the adoption of "Optional Endowment" by which young men may join the Order in the District without being compelled to bear the endowment assessment, the matter being left optional. The new law was passed after a very warm debate by a vote of 50 in favor to 11 against. This measure is calculated to have a very beneficial effect in promoting accessions of "Young Israel" to the ranks and we doubt not that when such arrive at the age of 30 (if not before) they will be happy to join the Endowment assessments to their dues in order to benefit themselves and what is still better and less selfish promote the happiness of widows and orphans. We shall refer further to the proceedings as soon as we receive an official copy.

The newly elected officers are: President, Henry Swimmer of Quincy, Ill.; 1st Vice-President, H. Herman of Milwaukee, Wis.; 2d Vice-President, Leon Schlossman of Chicago; Treasurer, A. Weil of Chicago and Secretary (re elected) E. C. Hamburger of Chicago. General Committee, Philip Stein and Maurice M. Houseman. Treasurer Endowment Fund, M. M. Hirsch. Trustee of Orphan Asylum, Samuel Heavenrich. Court of Appeals: L. Hammel, President; and Messrs. Max Ascher, Louis J. Blum, Michael Felsenthal and J. Oberfelder, Associate Judges. Bro. Edward Rubovits of the Executive Committee installed the officers.

Digitized by Google

A grand banquet was given on Tuesday evening at the West Chicago Club and the best of feeling prevailed. The orators of the occasion were Brothers Henry Greenebaum (the father of the District), Louis L. Loeb, M. M. Houseman, Julius Klein, A. L. Pick and others.

Bro. Greenebaum in his usual happy and graceful manner welcomed the guests and gave a brief but most interesting historical sketch of the rise, progress and achievements of the District.

The 25th anniversary of Hillel Lodge No. 28, of Brooklyn, was celebrated by a grand banquet and ball on the 6th ult., at which the Grand Lodge Officers and a number of prominent members of the Order assisted. The festival was held in Grand Army Hall which was beautifully decorated for the occasion. Bro. Moses B. Schmidt, the young and accomplished President of the Lodge, delivered an eloquent address of welcome and speeches were made by Bros. Morris Adler, M. Thalmessinger, Wm. A. Gans, David L. Walter, Moritz Ellinger, Dr. L. Wintner and others. Bro. Bernhard Schmidt, Ex-President and at present Secretary, read an interesting sketch of the history of the Lodge from which it appeared that the charter was granted in January 1864. At the close of that year the membership reached 51. In 1868 the Lodge purchased a burial plot in Salem Fields for $2000. The receipts during the quarter of a century of its life had been $65,809.90. Disbursements $60,816.01 and nearly $5000 was now in the treasury. Of the disbursements sick and distressed brothers had received $10,653. Donations had been made to the Brooklyn Hebrew Orphan Asylum, the sufferers from fever at Memphis and New Orleans, and for other charitable purposes. The present number of members is 174. President Adler of the District and Brothers Bernhard Schmidt and Herman Newman were presented with elegant gold watches appropriately inscribed in recognition of their long and faithful services

---

Dakota Sufferers.—Rodef Scholem Lodge, No. 139, I. O. B. B. of Wilkesbarre, always responding to the calls of suffering humanity, contributed five dollars for the relief of the Dakota Jewish Farmers, and duly received an acknowledgment from Bro. J. Harpman, Treasurer. Though a small lodge, Rodef Scholem has never failed to show that her members are imbued with the true principles of the Order.

Digitized by Google

LITERARY NOTICES.

The Stock Exchanges of London, Paris and New York. By George Routledge Gibson. G. P. Putnam's Sons, New York. This is an elegantly-printed and illustrated little book, which makes a comparison between the great stock exchanges of the three great commercial capitals of the world.

It was Sydney Smith who said (and the author quotes the saying on his initial page) that "The warlike power of every country depends on their Three per cents. If Cæsar were to reappear upon earth Wettenhall's (Stock Exchange) List would be more important than his commentaries; Rothschild would open and shut the temple of Janus; Thomas Baring, or Bates, would probably command the Tenth Legion, and the soldiers would march to battle with loud cries of Scrip and Omnium reduced, Consols and Cæsar."

Mr. Routledge has not only a taking style, but he writes clearly and succinctly upon the several themes which make up his bright volume. These include among others the Stock Exchange as a factor in political economy; speculation; the origin of the public debt and the stock exchange; technical terms of stock exchanges; the stock exchange of to-day in New York, etc.

Lieber's Universal Telegraphic Cipher. New York. Published by the author, 2 and 4 Stone Street. Mr. B. Franklin Lieber has given us in this admirably-prepared volume a very ingenious scheme for sending telegraphic messages with secrecy and at a minimum of expense. The fact that it has already been adopted by leading bankers, brokers and merchants of New York, Philadelphia, Chicago, etc., is proof of its great value. It as good a cipher-book as could be asked for by the business classes for whose use it was prepared, and its code of words are so well classified and so numerous that it will serve as a basis for any one who may wish to construct a private cipher. It is decidedly the most complete and serviceable telegraphic code yet published.

Babette's Cook Book. Cincinnati: The Block Publishing Co. To the Hebrew housewife this excellent collection of receipts and many of which are not to be found elsewhere, will be a most welcome "guide, counsellor and friend" To the young wife particularly it will prove invaluable, and to the "old mother" a new

Digitized by Google

means of retaining control of her "old man" is given, as many of the recipes are original. Fish, flesh, vegetables, desserts may be prepared which will be sure to capture the worst temper in the world. The Jewish cook who got up this "new household charmer" deserves a gold medal. The price is only $1.50.

The Despot of Broomsedge Cove. A novel. By Charles Egbert Craddock. New York and Boston: Houghton, Mifflin & Co. The reputation of Miss Mary N. Murfree as a novelist and story-teller is so well established that anything from her pen is always a source of delight and interest to the literary world. The scene is laid in the great smoky mountains of Tennessee, where we once more are introduced to the peculiar individuals of that locality, and are charmed again by their quaint dialect. "The Despot of Broomsedge Cove" is fully equal, if not superior, to the works of this other gifted author.

Alden's Manifold Cyclopedia. John B. Alden, Publisher, 393 Pearl Street, New York. We have received the fourth volume of this admirable publication, which is equal to its predecessors; contains 122 illustrations, and extends from Baptism to Bilberry; 637 pp.; large type; handsome cloth binding, and costs only 50 cents. It is the best and cheapest dictionary yet given out for the million, and needs but to be seen to be appreciated.

The Son of a Star. A Romance of the Second Century. By Benjamin W. Richardson. New York: Longmans, Green & Co. The story of Bar-Cohab, the "Son of a Star," is here told from a romantic point that will interest, at times charm, both Hebrew as well as Gentile. To the former it will, in fact, possess a peculiar interest, while no ordinary inference may be drawn by the latter.

The Poems of Emma Lazarus. Two vols. With portrait. Houghton, Mifflin & Co. Boston and New York. A full review of these poems wil appear in the next MENORAH. The thousands of admirers of the lamented poetess will be glad to obtain a copy of this work.

Digitized by Google

Digitized by Google

ISAAC FRIEDENWALD, ENG., BALTO.

JEWISH ORPHANS' HOME OF THE I. O. B. B., ATLANTA, GA.

Digitized by Google

THE MENORAH.

VOL. VI. *MARCH, 1889.* NO. 3.

"ROBERT ELSMERE;"
OR, A SETTING AND A RISING FAITH.

BY KAUFMAN KOHLER, D.D.

"ENTER, for here also dwell the gods!" With these words, the Greek philosopher Heraclitus pointed to the fire upon his hearth-stone, beckoning people to pay homage to the element from which he derived the force of life, and Lessing wrote them over his great gospel of tolerance and humanity, "Nathan the Wise." And the same words I would put as an inscription upon Mrs. Humphrey Ward's grand novel, the fascination of the day, "Robert Elsmere." It is no romance of the ordinary kind, no mere piece of art, nor work of fancy. It is an inspiration. It voices the opinion, not of a solitary thinker or poet, but of the age. Unlike any of the sensational novels which are the fashion to-day, it works neither by plot and incident on the morbid nerves, nor does it indulge in that adroit realism which fondly revels in the sight or suggestion of the brutal and the horrible; but in a pure and chaste style, befitting a lofty subject, it discloses to us the grandeur and depth of human life, with its soul-stirring, unfathomable problems, while making us the witnesses and sympathizing participants of a noble and heroic struggle for truth and goodness, such as man is ever bound to undergo, as long as he advances in knowledge, and the ideal of the true and the good remains as a vision of the mount far above and beyond.

Outspoken in the exposition of the errors and weaknesses of the doctrines of the Church and of agnostic ethics, and at the same time desirous to recognize the good and the wholesome in each, the book cannot fail, by its sincerity of

Digitized by Google

purpose, its soundness of judgment, and its true love for humanity, to baffle and perplex high and low churchmen, broad and narrow churchmen, sectarian and infidel alike. From the Jewish point of view, I hail the book as an unmistakable sign of the speedy approach of intelligent Christendom to the pure theism of the Jewish faith. And for this reason I by far prefer it to George Eliot's "Daniel Deronda." The latter glorifies the Jewish past, and on the inspiration of a dying visionary works for the rebuilding of a Jewish monarchy in Palestine, for which Jewish orthodoxy has been waiting the last eighteen centuries. Robert Elsmere, the Christian clergyman, turns from a dying belief in Christ to the belief in a living God to lead people from Christ, the man-god, and from the secularist's man without God, back to the God of Jesus, and from a narrow church to that great prophetical goal, the final meeting-ground of all sects and philosophical systems,—the elevation of man.

But we are not so much concerned with the theologian and the religious reformer as with the man in his noble striving and yearning for peace and harmony within and without. Robert Elsmere is a type of our age. In him reason and religion, science and faith, love for the belief of the past and loyalty to the intellectual demands of the present time, wrestle for supremacy. And as with profound interest we watch his career, we cannot but with sympathetic heart-throbs follow him through the dark valley of doubts and fears, through trouble and agony, rejoicing at last that he comes out as victor who has fought for many, dying as a martyr from whose wounds flows the balm of healing for his fellow-men.

By most critics (who have their own axe to grind) he is represented as a doubter. The very contrary is the case. An enthusiastic, whole-souled man, like he, cannot rest satisfied with mere negation and doubt. Like the patriarch wrestling during the dark night with the unknown foe, he battles until the bright morning-star of hope, the clear daylight of a new faith, has risen over him. The great object which he strives for, and which he so happily attains, is the

Digitized by Google

assurance that after he had passed the crisis, though he be forced to give up the belief in the Bible, in miracle, in resurrection, and in Christ, the God of his childhood would not thereby leave him. And this is, indeed, the great concern of our age. When Æneas left ancient Troy and Rachel departed from her home in Haran, they took their household gods along and felt safe. Jacob, who had no transportable god, feared, as he passed the first night away from home, lest the God of his childhood would no longer be with him. Yet in the seeking there was the finding. We, too, having by modern criticism and historical research been deprived, as it were, of our long cherished household gods, the Bible, the traditional beliefs and forms of worship, are anxious to know whether we have altogether broken away from our past to be left without a God and a living ideal, until we learn that it is only a momentary crisis, a transitional stage. Of course, a large number of people are either too shallow or too frivolous to mind it, the one saying: "Throw those broken toys among the rubbish, and go on without them;" and the other telling you, "Be not so particular regarding your conviction; accommodate yourself to circumstances;" whereas a third class fiercely frowns upon every change, finding hope and happiness, heaven and hell, involved in the question. But the earnest seeker after truth cannot put up with these, but must fight his way through to the end. He must eat of the fruit of the tree of knowledge, though it cost his happiness, his paradisiacal bliss. Nor can he dismiss the matter with a heart-chilling sneer. He cannot be at peace unless the smile of heaven's higher harmony is mirrored in his soul.

This is the case with our hero, whose story is made so pathetic, so intensely tragic by the fine sensibilities of a heart which vibrates in responsive strains to every current of thought as well as to every glow of emotion. And he must encounter these various classes of people. Objection has been made by no less a critic than Gladstone that there are too many persons and scenes introduced in the story, the ship, as he says, being in no need of so heavy a cargo. He failed to notice that one-sided intellectualism and emotionalism,

Digitized by Google

worldliness and other-worldliness in low and high life, in the salon and in the student's closet, are brought into sharp and marked contrast in order to show the unsatisfactoriness and illusiveness of each. Goethe says, and the German critic David Friedrich Straus has adopted it as his maxim: Art and Science make up the religion of the educated, for which the Positivist school put philanthropy or ethical culture as substitute. Yet none of these fills the soul's deep craving for peace. Without faith, without a great God to cling to confidingly, life is but a fragment or a sham, and true progress is impossible.

This is drastically illustrated in our novel. Does that fair and perfect artist, with her capricious self-love and self-admiration, enjoy a degree of happiness to compare with the intensely blessed life of her sister, our hero's wife, that saintly Puritan, that very angel of devotion and self-sacrificing love? Or does London high life, where, under many a cloak which hides vice, they worship at the shrine of art, ever offer real joy to the innermost soul such as the spirituality of a simple rural parish life presents? And how barren and cheerless is, on the other hand the life of the learned book-worm whose achievements in critical analysis fill him with conceit to make him look down with contempt upon all people around him. And how wretched and forlorn is that keen sceptic whose constant reasoning soured his mind to turn him into a pessimist who has well-nigh unlearned to trust himself. How differently do Robert Elsmere and his wife impress us with their beautiful harmony of soul, both enthusiastic lovers of God and of man; he through his intellectual, she through her emotional nature, until that severe crisis sets in, when his historical studies, spurred on by his learned friend and his extensive library, put him on the track of deeper critical investigations, finally to undermine his belief in the Biblical testimonies on which Christianity rests. And even then we cannot for a moment withhold our admiration from either of these two lovable souls who, in their bitter anguish, remain so pure, so lofty, and transparently veracious. No sooner has he become convinced

Digitized by Google

that the law of evolution and progress applies to religion and revelation as well as to nature, no sooner has he found the key to the Bible, and learned that both the Old Testament and the New are a store-house of fairy tales, than his resolve, however sad and distressful, is made. He must stake his life on intellectual honesty. He dares neither belie himself nor his parishioners. He cannot, as the heartless critic suggests, without losing his manhood, play the hypocrite and preach what he does not believe to be true, nor can he, following a fellow-clergyman's advice, lash and scourge reason and doubt by dread of hell and devil, and bow to a God who hates truth and truth-loving man. He has too implicit faith in the God of truth. Here is no alternative, he must leave the pulpit and resign his cherished trust; aye, break up his beautiful home, though it tear his heart to pieces. But how impart this terrible news to his singularly devout wife, to whom heresy is hell itself? True, she always had her misgivings regarding that intellectual Mephistopheles who might some day spoil her Faust But she would never understand him if he should tell her that in his mind "Christianity is no longer the full truth, but something small and local," that "God is not confined to a creed."

Only one man looms up in his memory of Oxford student-life who can pour oil on the troubled water, the high-minded sage who taught him that, though Christianity be but "the passionate acceptance of an exquisite fairy tale," God remains. To him he applies for counsel, and, receiving the cheering words that, "God is in doubt, in criticism, in science, in charity, in all life and thought, and though creeds and philosophies change, God abides," therefore he should trust in Him and feel safe, come what may. God, henceforth, becomes his firm anchor-ground in the raging sea of despair. Pointing to Him, he takes his wife into his confidence amidst a torrent of tears, and stealing away with wife and child from his beloved people, all of whom adore him as their benefactor, he goes to Switzerland to listen, as it were, like Elijah from under the wild mountain crags, to

Digitized by Google

the soft, whispering voice of God, which, after the storm and the fire breathes new life of love into the weary soul. But there is only one way to overcome despondency and gloom, and this is by work, by opening of new fields of duty. London life offers problems which he, with his faith in God and in humanity, is alone qualified to solve. And here is the chapter the importance and the suggestiveness of which have been greatly underrated by the critics, who are always more eager to find fault than to learn. The great London metropolis, and in some measure every large city, divides itself in the main into two classes of people: the rich who enjoy life under constant pretense of piety, who foster hypocrisy and vice under the cloak of religion and charity, all belonging to the established high and broad church creeds with their organized charities, and the poor whose quarters reek with poverty, squalor and vice, and whose hearts are filled with despair and rancor, with dissent and unbelief. The upper classes pay for orthodox cant; the lower, that is the working classes, crave for bread and butter, and socialistic atheism in defiance to the aristocracy. Repelled by the hollowness and insincerity of the upper classes, the soul of our hero reaches out in true sympathy to the poor. Here is a field for his philanthropy. Eagerly he joins in the secularist, the free religionist, or Unitarian works of benevolence, and his enthusiasm and energy are roused by their noble endeavors to help and elevate the laboring people. Soon he outdoes them all in his zeal and in his love, as he knows how to draw out the souls of his hearers by his words, and how to work on their imagination and sympathy, while instructing them in science and history and all that is good and noble. But the more familiar he becomes with their needs and wants, the more he is struck by their utter lack of soul-culture, of true refinement of the heart; these atheists and socialists, with their speeches full of venom and violent insult against all that is holy and sublime, having neglected to provide for their spiritual life. Blazing forth into indignation one day when hearing one of these vulgar harangues against religion and Christianity held before the crowd, while

Digitized by Google

caricatures of Christ and blasphemic Ingersollian mottoes on the wall heightened the effect of the scoffing, he, following the impulse of the moment, announced an address in challenge of the speaker. Then he told them how God, in order to educate the race, sends the great men of each age, and such were the great founders of religion of whom Jesus was one, and that not by scoffing, but by entering into the spirit of their work, humanity advances, and so should they as Christians and Englishmen "re-conceive Christ" to have him appear, not as God, but as a man, not free from shortcomings and imperfections, still great and as an ideal man. It was a bold stroke, but his prophetical outburst of eloquence took all by storm. His success encouraged him to become a religious reformer, and he started a religious brotherhood devoted to mutual help and teaching pure theism, under the name of Christ, who in his eyes was the ideal of a social reformer and worker among the poor and forsaken. But his power gave way under the great strain, and he died as martyr in the cause of pure philanthropy, to live on as founder of the new religion. Only over his grave the chasm closed which yawned between his wife's belief and his own, for thenceforth her work was divided between the charity in the church and the philanthropy of the new society, although she had long ago admitted to her husband that "God has not one language but many, and that no one should dare to condemn the other one's faith as no faith."

Now the purport of this beautiful story, as I understand it, is that faith in God of the olden time and love for man of the new, the spirit of religion which burst the old vessel, and the work of philanthropy which is as yet without a living spirit, a lofty ideal, must blend to rebuild humanity, that intellect and emotion must merge to reconstrue the old truths upon a new basis or the new ideas upon historical line of religious thought. An ethical culture or a secular philanthropy built in the air will not take deep roots among those classes that mostly need the up-lifting power of religion, the soul-strengthening force of faith. Nor will Unitarianism or any of those intellectual systems which offer so little spir-

Digitized by Google

itual life to the weary, forming little dainty creeds for the aristocracy of mind. And there is great truth in all this. Religion, in order to redeem, must take hold of those that need redemption. This is, in fact, the secret of the Catholic church. But whereas the church and its founder aim only at saving souls from hell and sending man to heaven, our age craves to find heaven and happiness here on earth. Justice and love must work salvation for man here, and while both come from God, they grow and blend through God. And here lies the mistake or anachronism of Robert Elsmere. He wants to empty new wine into old bottles. Christ can be as little our idea of a reformer as Buddha or as Moses. The New Testament morals, however lofty, do not befit our age. They may create Tolstoiism or communism, but can never rear society on firm foundations of law and justice. Jesus and his followers expected the speedy downfall of the world, longing for the next. They staked all on love and charity at the expense of justice. Our poor, our laboring classes, all those that toil and struggle, want no longer charity, but a higher and better justice. This is the truth in the great error of socialism. And this is the truth underlying all prophetical teaching. In this direction Judaism might better serve the purpose of reconstructing and reforming humanity. Incessantly, irresistibly do the mighty waters of knowledge, the surging waves of thought and reason, the swelling tide of inquiry, research and criticism wash away the creeds, the blind beliefs, the systems of the past. They may yet appear firm as a rock, but they are hollow beneath, they are undermined and doomed to fall. Will God, will religion, will aspiration and worship, faith and hope, be also swept away by the merciless work of uprooting?

Proudly and majestically the sun holds out its luminous arms to embrace heaven and earth and press its rosy lips upon hill and valley, clothing all in gold and purple before sinking to announce a brighter morn. Thus does Christianity to-day, claiming the revival of learning, the glorious civilization with its wondrous feats, appear as the giver of all light, as the mother of modern culture, as the queen and

Digitized by Google

protectress of all humanity. But it is merely the glow of the sunset. Its day is declining. A new bright day is rising in the horizon, the glorious day of humanity adoring and seeking, loving and beholding, not Christ, but Christ's God, Israel's God in nature and in man, in science and in history, in society and in the human soul, and working and toiling, striving and searching, not for the glory of a church and a creed, but of man, of humanity, and this is the day forecast and predicted by all the great seers and sages, but above all by Israel's prophets. It is the day of victory of Israel's God, the God of righteousness and love. Well, let Robert Elsmere or on whomsoever his prophetic mantle falls work on historical lines under the name of Christ, so endeared to every Christian, for the elevation of man and in honor of God, the Only One, and let some philanthropist in India start a similar philanthropic religion under the name of Buddha, that prince who stepped down from the throne to suffer with the poor and the ailing, and we in the name of Moses and Isaiah shall extend to them the hand of brotherhood and fellowship and say: Let us all go together to the house of God and build the glorious temple of a united humanity! And will our Robert Elsmere be wanting to build up the Jewish faith anew, not among the wealthy who, with their costly temples and their sumptuous institutions of charity and their splendid club houses, hardly yearn for redemption, but among the poor and the toiling classes? The signs of the time indicate that he will come, and not among the last. Let me close with the powerful words of another living English authoress of renown, Frances Power Cobbe: "Christian theists have hitherto wanted a rallying point. Why should not reformed Judaism afford it? Let reformed Judaism relight the old golden candle-stick, THE MENORAH, and set it aloft and it will give light to all which are in the house, not only the house of Israel, but the house of humanity. A glorious future may in God's providence await such purified, emancipated Judaism. Christians and Christian theists should with hopeful sympathy watch this last march forward of that wondrous patriarchal faith whereof Christianity itself is the first-born son, and Islam the younger, and which now in the end of the ages prepares to cross the Jordan anew and take possession of a new holy land."

May we not then say to such writers as Miss Cobbe and Mrs. Ward, as Moses said to Hobab: "Come ye with us and be unto us as eyes; and whatever good soever God shall do unto us, the same will we do unto you"?

Digitized by Google

THE LESSON OF A LIFE.

Biographical Sketch of SIR JOHN SIMON, M.P., Q. C., *by* GEORGE D. M. PEIXOTTO.

CHAPTER III.—*continued.*

THE LAWYER.

On the Study of Law and Public Speaking.

"YOU can have no more striking proof of the freedom and elevation of a people than their respect for the law, and the consideration in which they hold its professors.*

In England, especially, the profession of the law is held in the highest honor, and a lawyer who makes fifty, seventy-five, or a hundred thousand dollars a year as a successful advocate, is content to go upon the Bench at twenty-five thousand Why? Because he finds compensation in the honor and consideration which the public pay to the office of a judge. Well, then, in studying the law, I would counsel you to study not only the technical rules of practice, but the principles of Law as a science, its aims in its several branches, its foundations as a system, its history.

It is not sufficient to be able to say, 'Ita lex, scripta est,' you must be instructed in its first principles.

With our complicated and progressive developement of law, and the great accumulation of judicial decisions, it is hardly possible for a lawyer who has confined his attention to one narrow groove to decide for himself, much less declare to others, what the law is.

You must be able to follow out, and trace *a priori*, the course of judicial reasoning, to compare one set of principles, one set of arguments, one chain of reasoning with another, and so evolve inferences for yourselves; conclusions which might in due course receive judicial confirmation.

In this difficult and complicated system of ours, to be a lawyer does not simply mean the power of citing cases, or pointing to precedents; it means the power of analysis and

* Address of Sir John Simon, delivered upon the occasion of his inauguration as Honorary President of the "Dewsbury Law Students' Society."

Digitized by Google

comparison, and probing the depths of legal reasoning; thinking out a legal question for yourselves, through a complicated and jarring mass of decisions. Again, in the study of the law is involved the study of legal history. And what is the study of legal history?

Leibnitz divides it into two branches, external and internal history, and many writers since his time have adopted that division, though with some modification. The two to my mind are inseparable.

External history treats of the manner in which laws came into existence, and the manner in which the science of law has from time to time been cultivated and developed. It explains the political events which have had an influence upon the progress of legislation, and it gives a chronological account of laws, and law givers and legal writers. No history, you will perceive, can do this without describing the laws themselves.

On the other hand, the primary object of internal history is to trace the variations in the doctrines of the laws themselves; for example, to consider the different rules prevailing at different times with respect to property, personal rights, judicial organization, procedure, criminal law, the relations of personal status, and so forth.

It is obvious, then, that the history of law must comprehend both, and not be confined to either.

Attention must be directed to the progressive development of the social state and the general spirit of those institutions, social and political, which affect the national character, both in public and private life.

How inseparable, in the nature of things, are the subjects of external and internal legal history is evident when you consider how the habits and thoughts of a people give rise to actions and political events that produce changes in legislation, acting and reacting alternately upon the habits and character of nations.

So much then for the study of legal history; and why do I counsel you to pursue the study?

Digitized by Google

It is that you may bring to the practice of your profession a widened in place of a narrow understanding.

Having endeavored to lay before you the true character of our profession, its aims and its duties, and the manner and the spirit in which I conceive the study and practice of the law should be pursued, I now pass on to another object of your society—namely, the cultivation of the art of public speaking.

Some of you, I dare say, have read books on this subject; and found that they contained a good many precepts.

For my own part I think very little of the advantages to be derived from books on rhetoric. The best, because the most practical of the kind, is Archbishop Wateley's book, and I recommend it to your attention.

Most writers upon rhetoric tell you that you are to do a great many things; you are to cultivate a good style, good pronunciation, good manner, good modulation, good action, the study of good writers, committing to memory choice passages from the best authors, and so forth. With regard to the last I agree with them. I think that the more you read the more you expand your minds and become imbued with the noble, lofty sentiments expressed in fine, appropriate language, so you will become familiar with forms of thought and expression which tend to make a man what is called, if not an eloquent, at any rate a good speaker. My own observation has been this, that a man not over-nervous, if he has anything to say will always be able to say it.

Most failures in public speaking arise either from nervousness, or more frequently, in my judgment, from ignorance of the subject or pretentious attempts at eloquence.

Nervousness is caused very often, and is always increased, by thinking that because the speaker is addressing a public audience he must say something very much out of the common way.

Now, my advice to you is, whatever you intend to speak about in this society or elsewhere, read it up well, get it up well, inform yourselves upon it; and when you have got all the facts of the case in your mind, think them out and see

Digitized by Google

what you can make of them for yourselves and by yourselves; and when you rise to speak, be natural; have no recourse to art, to rules of elocution or of intonation.

If you understand, and are well informed upon what you are going to talk about, you will find that language will come to give expression to what you have to say.

Do not shoot off after grand thoughts and high-sounding phrases. If grand thoughts are in you, appropriate phrases in which to clothe them will come naturally without effort. If, on the other hand, the grand thoughts are not in you the attempt to create or express them will end in disaster, and your speaking will be mere empty wordiness and rhodomontade.

Another thing I would recommend is, that you write out your speeches. The greatest orators have done that. Demosthenes wrote out his speeches; Cicero did so too, and there are speeches of both these great orators of antiquity which have come down to us, and which are studied as models of oratory which were never spoken at all.

In recent times, and this is no secret, Macaulay wrote out his speeches, and so did Lord Lytton. Of the latter, it is said, though I don't like to affirm it positively, that he delivered them from memory. Lord Brougham wrote out the peroration of his defence of Queen Caroline no less than nine times. I do not say that he committed it to memory and delivered it accordingly, and I do not recommend that to be done.

It is dangerous, to say the least, to be a speaker by rote; you should write out your speeches, because the subject upon which you are about to speak will be better impressed on your minds; you will be better able to test the soundness of your views, the correctness of your reasoning and the accuracy of your language.

The habit of writing produces accuracy of thinking and variety as well as correctness and elegance of expression.

There is one other point upon which I desire to say a few words. I have frequently heard students of societies like this say: "I don't care which side of the debate I take;

Digitized by Google

I will speak on any side, merely for the sake of argument'

I have always thought this a great error. In the discussion of any subject of interest, even of a question of law, a student should take the side which he conscientiously considers to be the right one, and none other. I do not believe in the benefit to a man of cultivating a purely intellectual process at the expense of the moral feelings. You may acquire mental power, you may quicken the mental faculties and become a keen and ready reasoner, but you will have deadened, if not crushed out, the moral sense. But it may be said: 'This is strange counsel from a member of the bar, who takes the side of the client who first retains him, without reference to its merits.'

The cases are wholly different,—there is no analogy between them.

The advocate at the bar takes a case not because he is, or should be, personally identified with it; on the contrary, he is not a wise or good advocate who personally identifies himself with the case of his client. It is not his business to do so. He is simply the medium through whom the rights or the wrongs of the subject are placed before the tribunals of the land. He is bound to bring to bear all his learning and the powers of his mind in order to do this. He has no option, no power of refusal. He is public property, and is bound to give his services to the lowest, as well as the highest, who might require them. This is the footing, the only footing, upon which he can claim to stand. Were it otherwise, were the advocate at liberty to exercise an option, and to say that he will take one case and refuse another, according to what he considered its merits, he would be assuming the place of the tribunal which is appointed to decide; and the rights and liberties, which it is his duty to guard and protect, instead of being adjudicated upon by the constituted authority of the Courts of Law, would be settled and determined by, it may be, the caprice, or the prejudice of an irresponsible individual.

There is no analogy, then, between the duty of an advo-

Digitized by Google

cate and the case of a Debating Society of which I have been speaking. The advocate, moreover, is bound by the rules of law, and in the conduct of his case, by a just deference to what is reasonable and morally right, and beyond this no advocate has any right to go."

It seemed to me a better means of illustrating some of the sound principles of Sir John, regarding the study of Law, as well as his tenets on the subject of public speaking, to quote copiously from a speech intended by its simplicity to reach the understanding of a popular audience, than to explain in my own words what I may have been able to gather from his various speeches.

Aside from his many years of successful practice, up to the time he entered the House of Commons, in 1868, Sir John has proved himself whilst representing the Borough of Dewsbury to be one of the soundest lawyers in Parliament.

His views on ordinary and constitutional law have carried considerable weight, and he has taken advantage of his legal prestige whenever in his estimation the subject warranted a special pleading.

Thus he not only evinced interest in the general welfare of his country in such speeches as those delivered in 1875; first, on moving the appointment of a select committee on Parliamentary Elections (Trial of Petitions) and second, his speech on the so-called Declaration of Paris,* but in common with other utterances they distinctly bear witness to his legal acumen and analytical ability.

He enters into a subject with perfect confidence in the justice of what he is about to say, and it is perhaps the apparent truth of his personal conviction, his sincerity, which has been so powerful to influence and convince others.

As one of the prominent lawyers in Parliament he could not do otherwise than move the rejection of the Bankruptcy Bill of July 1879.*

And in the manner as well as the matter of his argument we find a learned and profound jurist before us.

In 1883 Sir John once more addressed the House in the

*For contents of these speeches see appendix.

Digitized by Google

matter of bankruptcy laws, in his speech on the second reading of a bill intended to "grapple with that very difficult and complicated subject," this time in favor of the measure, which he recognized as "a desperate measure to deal with a desperate case," yet willing to accept it, so long as it offered a chance of escape from the then intolerable state of the law.

Once more I refer the reader to the appendix, as a synopsis of the speech would not do it justice

In 1886 Sir John delivered a speech in the House of Commons on the adjourned debate upon the second reading of the "Government of Ireland Bill."

He opens his address in this characteristic fashion "Sir, my honorable and learned friend, who has just sat down, in the very able speech which he delivered said, with reference to the opinions of foreign nations, that we best know our business. I wonder that he did not see the application of that principle to the Irish members.

"They, I should think, know what is best, what is good for their country, and they came here to say so, and they support this measure." (See appendix). His closing words were both in support of the bill and the Prime Minister, viz.: "I am not prepared to take upon myself, as an individual, any responsibility for throwing out this measure; and I shall vote for the bill in the hope that, even if we fail to pass it this session, the principle of self-government for Ireland may be adopted, and that the country will rally round the Prime Minister and support him in his noble endeavor to establish peace and goodwill between the two countries." [Cheers.]

In 1888 a bill was brought before parliament called the Deceased Wife's Sister Bill, and upon this time-worn theme Sir John delivered and able, terse and erudite speech, which elicited much applause. He spoke in favor of marriage with a deceased wife's sister, and quoted Cardinal Manning in regard to the *status* of the canonical law, as well as Chief Rabbi Adler regarding the Jewish teachings.

Many other speeches might be quoted, showing Sir John's activity as a lawyer whilst in Parliament. But they will be mentioned in their turn in another chapter of his life, wherein we shall catch a glimpse of the Statesman and the Philanthrophist.

Digitized by Google

MID-NIGHT MUSINGS

By Lewis Abraham.

The night wanes fast! the belfry's brazen peals
Gleefully greet the golden growing morn,
While all that was of yesterday is now forgot and gone.
This very day's existence grasping oblivion steals,
And to the dead past's icy mass remorselessly congeals.

Ring. iron tongue! your hoarse and hollow note
Allures my soul as silvery sound—no more!
I'll trust no morrow's seeming silvery shore,
On Lethean streams contentedly I'll float,
And any breeze—but hope's, may waft my onward boat.

Receding hours record retiring day
Yon steeple rings out requiems to time!
Leading my thoughts to dwell on themes sublime.
Merely my mortal moments merge away,
For those eternal, I will watch—and pray.

SAMSON RAPHAEL HIRSCH

By Rev. Dr. Bernard Drachman.

A PRINCE and a great man has fallen in Israel. Our age, so barren of men of original and profound philosophic and religious concepts of deep convictions and burning enthusiasm, so over fruitful of weak and inane sciolists who parrot-like repeat the semi-comprehended phrases of pseudo-religious Materialism—because through them lies the road to place and pelf and the appproval of the rich and worldly—our age that could so ill afford it, has lost one who almost alone towered above the dead level of contemporary indifferentism and waved on high the banner of Jewish truth, Jewish faithfulness and Jewish idealism. Samson Raphael Hirsch had many opponents during his lifetime and the aims and objects

Digitized by Google

for which he toiled and fought will, now that his restless brain has ceased to throb and his tongue is stilled, his life work ended, undoubtedly undergo the most various criticism; but in one point all, enemies and friends, will agree, that his life was altogether great, that his view of Judaism was noble and pure, and that the manner in which he sought to realize it was altogether admirable and adapted only to confer glory and honor upon Israel in the eyes of the world.

Nor has he lived in vain or toiled for naught. His life is distinguished by that characteristic of the truly great that it has been fertile in enduring results. He was not like many so-called leaders, merely an eminent representative of principles not actually upheld by those theoretically his adherents, a general without an army; on the contrary he possessed the capacity of thoroughly winning and convincing his followers of inspiring them with the same enthusiasm which burnt within his breast. The future of Judaism, the ages-old historical Judaism, which Israel has received from hoary antiquity, is safe in Germany in the keeping of those reared under the influence of his spirit, for he gave them that which alone can secure the well being of religion, profound attachment to it as the one priceless treasure of their lives and an unyielding consistency and fidelity which will render permanently impossible anything like sacrilegious or profane trifling with the precepts or institutions of their most sacred heritage.

Nor is the influence of his spirit confined to the immediate circle of his own congregation, splendid though this latter be, far beyond the confines of the queenly city of Frankfort where his chief life work was done, throughout Germany, Austro-Hungary and Russia it has worked wonders upon the minds of Judah's children, and wherever Judaism is threatened apparently in its very existence and seems hopelessly delivered over to the twin destructive and disintegrating influences of modern anti-religionism and mediæval superstition and unculture, an approach to the ideal set up by Hirsch seems the only way out of the almost insoluble difficulty.

Digitized by Google

Samson Raphael Hirsch was born on the 24th of Sivan 5568 (1808) in Hamburg, then and now an exemplary Jewish community, renowned for the great number of its pious and benevolent men and women. His father was a pious and learned Israelite who, though a merchant, devoted much of his time to Hebrew studies. His grandfather was Rabbi Mendel Frankfurter who founded the Talmud Tora in Hamburg and was assistant Rabbi of the neighboring congregation of Altona, for which position he never accepted any compensation. A brother of his grandfather was R. Löb Frankfurter, the author of two Talmudic works, חרכסים לבקעה and קול יהודה whlch are quite well known in Hebrew literature.

Great though the power of domestic precept and example was in shaping the religious disposition of the boy, there was soon added to it an influence even far more potent in attuning his soul to piety and that enthusiastic faith in God and Judaism as the outcome of His holy will, which never left him at any period of his unusually prolonged life. Isaac Bernays, of whom Israel's greatest historian, Graetz, says that he understood the importance of Judaism in the history of the world far better than Mendelssohn, and that he possessed the ability to inspire his pupils with joyous devotion to their faith, became in the year 1822 rabbi, or, as he preferred to call himself, following the Portuguese usage, Chacham of the Hamburg Congregation, and under the influence of his Biblical and Talmudical instruction and profound sermons the youthful Hirsch insensibly found himself growing dissatisfied with the commercial career for which his parents had designed him, which dissatisfaction finally culminated in the definite resolve to choose the rabbinical calling as his life task. In furtherance of this plan he went to Mannheim, where under the instruction of the venerable R. Jacob Ettlinger, afterwards Rabbi of Altoona, he devoted himself assiduously to Talmudical studies until 1829, when he entered the University of Bonn. Here he came into close connection with a number of Jewish students whose minds were full of restless and skeptical thought and pulsating with

Digitized by Google

strong ambition for careers of power and distinction then, as now, so tremendously difficult for Jews to attain in Germany. They organized a debating society, and among the keenest and most brilliant debaters on all points, especially religious, was Samson Raphael Hirsch.

Abraham Geiger was one of those students and a warm personal friend and admirer of Hirsch, of whose splendid intellectual gifts, remarkable eloquence, strict moral principles and personal amiability, he draws in his posthumous writings a most attractive picture. Strange, indeed, that two warm friends issuing from very similar family environment, both sincere and both inspired by genuine desire to work for the welfare of their people and their faith, should have sought the realization of their ideals upon roads so utterly divergent, leading to goals diametrically opposed: passing strange, but still a phenomenon, which repeats itself in every country and every age, and which we can without difficulty see in our own surroundings and time.

Hirsch had hardly passed a year in attendance at the University when he was called in 1830 as Land Rabbi to the principality of Oldenburg. In Bonn he had been brought face to face with the Jewish religious problem as it manifested itself among the intellectual classes, in Oldenburg he beheld it in all its difficulty and apparent insolubility among the middle and lower classes, the mercantile and laboring elements of the Jewish people. These twain experiences were undoubtedly hard blows for his ideal but instead of discouraging him, they aroused his latent energy and strengthened in him the resolve to do his utmost to secure the wide dissemination and propagation of the true meaning and bearing of Judaism, as he understood it and which through hard study and profound reflection had already at that youthful period ripened in him to a firm and solemn conviction.

The first fruit of this resolve was one of the most, if not the most significant and characteristic of his productions, the epoch-making writing entitled "Neunzehn Briefe über Judenthum, von Ben Usiel," which appeared in Altona in 1836. The fact that he published it under a pseudonym is charac-

Digitized by Google

teristic of his intensity and singleness of purpose. Youth usually delights in publicity and loves to concentrate the attention of the world upon itself, but he had no such object in view. He did not seek for fame, neither should his name, although his official position must have lent it some weight, prepare the way for a favorable reception for his book. Not the name or position of the author but what he had to say should attract attention, should give his co-religionists food for thought. But the fact of his authorship did not remain long unknown, the letters made a profound impression in German Jewish circles and soon all knew that the youthful Rabbi of Oldenburg was the author of the striking and original defense of Orthodox Judaism. In the nineteen letters, which represent the correspondence between a young rabbi called Naphtali (צבי-Hirsch) and his youthful friend Benjamin, who though originally religious had lost his early convictions through contact with the world and the perusal of non-Jewish writings, Hirsch set up that view of Judaism called in Germany "Denkgläubigkeit," which we may translate as "intellectual or enlightened Orthodoxy," though he himself was intolerant of any name except Judaism or "Tora." The nineteen letters are a sort of modern *Moreh Nebuchim*—Guide of the Perplexed—though very different in form and matter to the famous work of the Cordovan philosopher. Like Maimonides, however, Hirsch addressed himself neither to the simple-minded believer, who found in the observance of his ancestral faith sufficiency of strength and solace for the battle of life and nourishmeut for his intellectual and spiritual cravings, nor to the religious Nihilist, for whom the whole of theology is but an exploded standpoint, but to the *perplexed*, to those whose hearts still clung with warmest attachment to Judaism, but whose minds found much doubtful, incomprehensible or seemingly purposeless in the faith endeared to them by a thousand ties. In classic German and eloquent style, and with masterly argumentation, he proceeded to confute their objections. Commencing with the demonstration of the necessity of the existence of God, as a *conditio sine qua non* of the universe, he follows with the

Digitized by Google

postulate of the need of a human race to carry into actuality the infinite potentiality of good in the Deity. But with freedom of the will comes the inevitable conflict between good and evil. Humanity will not devote itself as a whole to the maintenance of the divine law. The free will left to itself would soon produce an utter confusion of the notions concerning good and evil. Hence the need of an entire community which shall dedicate itself entirely to the mission of teaching humanity to seek for the good; or, what is the same, to obey the will of God. Such a people must have distinctive laws and customs to sanctify it and distinguish it from the mass of external humanity not so exclusively devoted to the service of God. This duty has been historically assumed by Israel, these distinctive laws form the ceremonial legislation of the Tora. Then follows the analysis of the contents of the Tora and the demonstration that every part stands in relation to this grand mission and is, in its place, necessary and indispensable, and that no single Israelite or body of Israelites has the authority to abrogate any of the Divine institutions.

The publication of this work marked an epoch in the history of Judaism in Germany and, indeed, in the world. It showed that orthodox Judaism was not maintained only by the superstitious or narrow-minded older generation, who had never been initiated into the science and culture of the age, but that it could be warmly, nay, enthusiastically upheld by one who had acquainted himself thoroughly with the most daring researches of the new time and met them with equally bold and open argument. More on this account, even, than because of the convincingness of the general theory or the brilliancy of the special argument, the letters made a sensation and aroused universal admiration. The lofty idealism which pervaded his description of Israel's mission, the emphasis with which he pointed it out as particularly the duty of the cultured and the refined to remain attached with entire and unswerving faithfulness to the religion and the people charged with so sublime a task, were admirably adapted to reach the hearts of the impressionable

Digitized by Google

and earnest thinking in Israel. A sensual or worldly-minded person found nothing attractive in the man or his ideas, but those possessed of a higher impulse and those who seriously pondered over the moral and religious problems and prayed for light and truth were at once won by his profundity and evident sincerity, and among this best class of Israel he gained numerous and devoted followers.

In 1838 he published as a necessary concomitant of the letters his "Choreb Essays on Yissroel's Duties in the Dispersion,"(1) which is a text-book on Judaism, chiefly the ceremonial law, for the educated youth of Israel. Each ceremonial law is thoroughly explained according to the part which it takes in the vast edifice of the ordinances designed to protect Israel in its purity and devotion to the God-idea, or to assist in the promotion of Jewish spiritual and ethical truth.

In 1839 he published "First communications from Naphtali's Correspondence."(2) This was a polemical essay against the reforms of Holdheim aud others, and in it he showed himself a master of controversy. With incontrovertible argument, and biting satire he exposed the utter hollowness and unworthiness of those so called "Jewish reforms" as compared with the old, unadulterated Judaism, and that the latter alone could enable Israel to fulfill its mission. In 1841, he was elected Land-Rabbi of the Hannoverian districts of Aurich and Osnabrück, with his residence in Emden. In 1844 appeared "Second communications from a Correspondence concerning the most recent Jewish Literature,"(3) which contained a vigorous polemic against the contemporary Reform movement in Judaism. In 1846 he received the highest compliment which could be paid to an orthodox Rabbi, by being called to the Rabbinate of Nicolsburg in Moravia, which such distinguished Talmudists and representatives of the old school as Rabbi Mordechai Baneth and Rabbi Nachum Trebitsch had held. That such a community should have at that time selected a man of modern culture

1. Versuche über Jissroel's Pflichten in der Zerstreuung.
2. Erste Mittheilungen aus Naphtali's Briefwechsel.
3. Zweite Mittheilungen aus einem Briefwechsel über die neueste Jüdische Literatur.

Digitized by Google

as their spiritual head without any suspicion of the genuineness of his piety was in itself exceptional and a high honor, but it was succeeded the next year by a still higher honor when he was installed Land-Rabbi of Moravia and Austrian-Silesia. This showed the high repute in which both his learning and piety stood in communities of unquestioned Orthodoxy. In Austria he passed five busy and useful years in the re-organization of the Jewish congregations, the instruction of numerous disciples, and also, at one time, in public politics as member of the Moravian Parliament.

In 1851 he did the most heroic deed of his life, a deed which showed distinctly that Judaism and truth only, not worldly glory or reward, were his life's single purpose. At that time Frankfort-on-the-Main was, as regards its Jewish congregation, entirely in the hands of the Reformers. Frankfort ranking with Worms as the oldest of South German communities, where our ancestors had during the dark mediæval days shown such patient endurance and active heroism in the cause of the sacred faith, was now given over to the reign of superficial and irreverent innovation. Eleven sincerely pious men had withdrawn from the general community and founded the organization which they did not even venture to call a congregation, but modestly styled a society; "*Israelitische Religions Gesellschaft.*" These eleven timidly and hesitatingly sent a request to the Chief Rabbi of Moravia and Silesia to be their guide and adviser, hoping that his well known Jewish enthusiasm and his financial position, which permitted him to be independent, would *perhaps* induce him to accept their call. And he accepted it. The recognized head of Judaism in two great provinces, clothed with state authority, loved and honored by his congregations, laid down his brilliant and lucrative position in order to accept a questionable place as Rabbi of a small body in a great city, where the Jewish community at large was thoroughly organized under other and hostile leadership.

It was a wise and far-seeing step. Hirsch recognized that, here in the heart of Germany was the spot where the

Digitized by Google

best and most substantial work could be done for Judaism, for if he could materially elevate the cause of Conservatism in Germany it would inevitably be productive of the most beneficial results in all those neighboring regions which looked up to Germany as the model of culture and civilization. His work was blessed to a degree far beyond even what he could have anticipated.

Little by little, through hard, unceasing toil and struggles, he succeeded in developing new Jewish life and in organizing a model orthodox congregation, numbering some five hundred of the best Jewish families of the place, and provided with all the necessary institutions in the most splendid manner. Nor did he confine his efforts to the synagogue; he succeeded in organizing two schools "Burgerschule" and "Realschule" in which a thorough Jewish training goes hand in hand with the secular education needed by the age, thereby securing the youth and thoroughly preparing them to take that place in the congregation occupied by their parents. As conscientious and careful teacher, as eloquent and brilliant preacher, he labored for the advancement of his own congregation, as learned and instructive writer for Judaism in general. As writer his efforts were distributed between contributions to the columns of the *Jeshurun*, established 1854, and independent works. In the twelve years, from 1866 to 1878, he published his masterly "Translation of the Pentateuch with Commentary.[1] The leading principle of this great work is to prove the historical unity of Judaism, that it cannot be divided into different forms and distinct periods of development but that its latest manifestations are the logical and necessary postulates of Biblical revelation. During all these years he was battling for liberty of conscience, to secure the repeal of the iniquitous law compelling Israelites to remain contributing members of the local congregations even when these latter were not conducted in such a manner as to satisfy their religious needs. These efforts were finally crowned with success when the bill introduced by Lasker into the German

(1) Uebersetzung and Erklärung des Pentateuch.

Digitized by Google

Parliament permitting Israelites to sever their connection with the congregation without leaving Judaism became a law on the 28th of July, 1876. Hirsch was forced to this step by the unreasonable actions of the Reform Jewish communal authorities of Frankfort who refused his congregation absolutely necessary privileges even after it had swelled to hundreds of families. On this subject he wrote two essays: "The Principle of Religious Liberty,"[1] 1874, and "On Leaving the Congregation,"[2] 1876. He did not find universal approval of this step, however, even among the Orthodox. His most notable opponent was Rabbi S. B. Bamberger of Wurzburg with whom he had a warm controversy, and a large portion of the Orthodox Jews of Frankfort under the leadership of Dr. Hurintz remained in connection with the main body of the Frankfort community.

In 1882 appeared his "Translation and Explanation of the Psalms."[3] This work is carried out in accordance with his established views, and is remarkable for elegance of rendering, a painstaking attempt to penetrate the innermost meaning of each psalm and a scrupulous adherence to the received text. His attempts to find symbolical senses in the enigmatical superscriptions cannot, however, be considered particularly successful. In 1884 he published an essay "On the Relations of the Talmud to Judaism," to defend the Talmudical literature against the vile slanders which Anti-Semitic writers were at that time busily engaged in circulating. Since then he has done but little, the state of his health precluding him from active literary or ministerial work. He leaves, however, a translation and explanation of the prayer-book, still in manuscript, which will soon be published. He died with the dying year, quietly and painlessly, Dec. 31, 1888. Such was the life and such the work of one who was undoubtedly one of the most remarkable figures in Israel's gallery of great men during the present century. Like all great men he had his faults. He was an extremist, but only extremists achieve success. The unde-

(1) Das Princip der Gewissensfreiheit. (2) Der Austritt aus der Gemeinde. (3) Uebersetzung and Erklärung der Psalmen.

Digitized by Google

cided and weak-kneed compromisers can never control, but are always controlled by their surroundings; but he was a master-mind who led his contemporaries, and his was a great and powerful will which stamped his time with the impress of his ideas and convictions. The secret of his success lay, in addition to his own personality, in the absolute consistency of his religious system. The consistent obedience to the will of God and the ceremonial law as a part of that will, in order thereby to accomplish the ideal mission of Judaism, inspired the minds of thousands with conviction and their souls with enthusiasm and devotion. He covered Orthodoxy with glory by proving that the old synagogue ritual, so bitterly attacked and decried, not only best expressed the true spirit of Judaism, but could be carried out in a highly dignified, impressive and æsthetic manner.

He has recently been accused by a radical preacher of making the synagogue service an antiquarian show. This accusation is, however, utterly superficial. Whatever of the antique his synagogue service presented was due not to his inception, but to the sacred laws which, as a true Israelite, he was bound to obey. The service in the temple of that preacher is undoubtedly not at all antiquarian. It is modern, but because it is a purely modern clap-trap arrangement, with very much of the nineteenth century in it, and very little of Judaism and its sacred heritage of inviolable law. The name of Samson Raphael Hirsch will always live in our history as one who was in every fibre of his being a Jew, an idealist and a true friend of humanity.

Digitized by Google

HISTORY OF JEWISH LITERATURE

By Dr. Gustave Karpeles.

Translated from the German by Richard J. H. Gottheil, *Ph. D.*
Columbia College, New York.

SECOND PERIOD.

The Judæo-Hellenic Literature from 200 to 100 B. C. E.

THE HELLENISTIC LITERATURE.

AS regards the false piece of Artapan's, there is a passage in the report of Aristeas which leads to the suspicion that Pseudo-Aristeas was its author. He speaks of a writing of the Egyptians priests "Upon the people of the Jews," which was surely nothing more than a panegyric, and which he claims to have obtained from the learned High Priests of most learned Egypt. Now this writing can have been nothing but this one of Artapan, to which, to further his purpose, the author ascribes great age and an Egyptian origin. For both in their purpose and general complexion, and in the position that they occupy to Biblical and Grecian literature and to the history of Egypt, they show unmistakable signs of a common origin. Both treat history with the greatest freedom; both make heathens praise the law of Israel; and both use the same arguments and come to the same conclusions. Thus it seems almost proven that the author of the false Book of Aristeas was also the author of Artapan's Book on the Jews. His skill in confusing history, and in mingling Egyptian and Jewish legends was so astonishing that it goes far to explain the confidence with which these pseudepigraphic writings were received at the time.

So adventurous a romance as the Pseudo-Artapan's account of the life of Moses can hardly find a parallel even in the Hellenistic literature of that time. Moses, he says, is another name for Musäos, who, however, was the teacher and not the pupil of Orpheus: This Moses or Moyses not

Digitized by Google

only discovered philosophy and the hieroglyphics, and invented many instruments and tools, but was also a mighty hero, who conquered the Ethiopians and founded many cities. In so far the story agrees with certain Jewish fables; but all similitude vanishes when Pseudo-Artapan makes his hero of Egyptian and even of priestly origin, drags in Egyptian myths for his glorification, and mixes up an olla podrida of fable. Then this Moyses is further identified with the Egyptian Hermes-Tot; and is praised as the originator of the Ibis and Apis worship. Jewish becomes Egyptian history—and the object of the entire work becomes manifest. It was undoubtedly to counteract any attacks against the Jews by making Moses, their greatest prophet, the founder of the Egyptian cultus and civic polity.

Like the report of Aristeas, this work grew upon Alexandrinian soil. Both forgeries show what "deceitful Greece dared to do with history." Both had an author who lived in the first half of the second century, and whom we shall meet again in connection with other work of a similar kind.

Indeed, the introduction to the next fragments, which are those of a Judæo-Hellenic historian, Eupolemos, show again the skilful forger's hand of the Pseudo-Aristeas. This introduction consists of four letters, purporting to have passed between King Solomon and the Kings Hiram and Euphres of Phœnicia and Egypt. This correspondence was of course dictated by the same vanity that brought forth the entire pseudepigraphic literature, and depicts Solomon as the "Great King" and Israel as a nation reverenced and feared by the Heathens. The contents of the four letters, in which the two kings answer Solomon in partly the same phrases, remind one unmistakably of Pseudo-Aristeas-Artapan—who would not have hesitated even at such gross forgeries as these.

But if Pseudo-Aristeas gave the matter, the style and form certainly belong to Eupolemos. The latter wrote several works "Upon the prophetic gift of Elijah" and "On the Jewish Kings," and probably prefixed the four letters to this last. For whilst the Pseudo-Aristeas wrote a smooth

Digitized by Google

and flowing Greek, ornate and rich in phrases, these letters, like Artapan's false writing, are composed in a style so poverty-stricken and incorrect that we must ascribe it to Eupolemos, who is a most awkward writer, and whose barbarous Greek proves that he lived in Palestine and not in Egypt, and who finished his word on Jewish history about the year 140.

There are other evidences that this is the case. Not only is the Hebrew text of the Bible used occasionally by the side of the Septuagint, but the Biblical exegesis itself of Eupolemos, is characteristically moderate. In fact it shows a freedom, not to say license, which is characteristic of the author and still more so of his time, when a Jewish historian could so alter text and contents of the holy books. The account given by Eupolemos of the chronology of the Biblical heroes and of the building of the Temple contains statements that absolutely contradict those of the sources, and mix up Grecian mythology and Jewish legend.

If, however, the supposition that this Eupolemos is identical with the Eupolemos who, with a certain Jason, was sent by Judas Maccabbæus as ambassador to Rome to solicit an alliance with the Jewish state, it shows that one and the same man could be both a patriotic Jew and a Hellenistic author. It shows also that there was already at that time a Hellenistic current in Palestine that neither denied Judaism nor refused to accept Grecian culture. This testimony is of greater importance than the writing of Eupolemos itself. It shows us a new stream of spiritual life in Palestine not less important than that already described as the Tanaitic commentary of the Bible. It explains the occurrence of Grecian apocrypha and Grecian translations of the apocryphal books, and confirms the reports of the existence of Grecian synagogues and Grecian coins and inscriptions on the soil of Palestine. The fact that a party of religious-minded and patriotically-Jewish Hellenists existed at that time will serve to show the falsity of the idea "that every Palestinian Hellenist was a traitor to his country, and every Jewish patriot was an enemy to Hellenic culture."

Digitized by Google

But the fragments preserved under the name of Eupolemos have still another historical value. Two of them are for different but weighty reasons attributed to a Samaritan historian who lived after the Maccabæan times, and which shew a laudation of Samaritan doctrines and a mixture of them with Jewish, and still more with Hellenic conceptions. For this purpose the holy mountain of the Samaritans, Garizim, is introduced; and the first priest thereof is claimed to have been the forefather of the Hebrews, the patriarch Abraham. Babylonian, Grecian and old Hebrew myths are mixed together in the account of the conflict of the giants at Babylon, and in the history of Abraham, who is pictured as a wise man, learned in the wisdom of the stars. They have hardly any internal value, and are only of importance as showing a certain connection between the Samaritan and the Jew, Hellenists, and that in the former sect also there existed a Hellenistic literary current. Not Pseudo-Eupolemos alone but several other works show the existence of such a literature, the basis of which was enmity to Judah and a tendency towards heathenism.

This is especially the case with the fragment of Malchos-Kleodemos. It consists only of eight lines; yet it shows the feelings and the descent of its author, who bears the honored title of "Prophet." This title alone shows its non-judaic origin; for since Malachi no one in Judah had borne it Its Biblical explanations also show the Samaritan spirit. He unites the history of Abraham with the Phœnician Herakles legend into a mythical structure, which shews that he must have used older heathen sources. At all events, the fragments of this historical work show the existence of a Samaritan Hellenistic literature resting upon the same melancholy syncretistic basis, and with the same strongly-developed apologetic tendencies that marked the Judæo-Hellenistic historical investigation.

The same features are shown by the fragment of a book upon the Jews, some seventeen lines long, which is contained in the collection of Alexander Polyhistor, and is ascribed to an Israelitish historian, Aristäus, who, however,

Digitized by Google

is not to be confounded with Pseudo-Aristeas. It is a fragment of the history of Job, and it is based upon the Grecian translation of the book and follows the Biblical account with only a few unimportant variations. It was probably written in the second century, but we know nothing further about it.

Taken all in all, the Judæo-Hellenistic historical investigators, fragments of whose works remain to us, do not form a cheerful picture, whether in Egypt, in Palestine, or among the Samaritans. Neither the selection of their material nor the means and tendencies with which they worked it up deserves much commendation. They are wanting in that internal truthfulness that alone can produce great and noble works.

A somewhat pleasanter picture is formed by the poets of the Judæo-Hellenistic literature. It is, however, still more difficult for æsthetic criticism to judge of them from such sparse fragments as the above-mentioned collection contain, for the chance that has mutilated these poems is no proof of their want of importance. Thus we can hardly expect to determine their poetic value, and must be content if we get some fair idea of the spiritual development shown us by these last remnants of a probably rich belletristic literature. If the Hellenistic poets desired to obtain by the approval of the wise, that which the historians of the same school sought, viz , the recognition of Judaism, they would, like these latter, naturally turn to the previous Biblical times for their heroes.

And this they did. But since they had no knowledge of Judaism themselves, they depended even more than the historians did upon the Septuagint; and thus the whole literature forms the reversed picture of a natural and normal development. The historians usurped poetic license, and the poets violated historical exactitude. With the former, history became poetry; with the latter, poetry became versified history.

True poetic value, however, was probably wanting in all them; for, above all, they are lacking in love, the preëminent sign of poetic sensibility. Nor had they at that time any worthy

Digitized by Google

exemplars around them. For contemporary Greek poetry had also become weak and dull; the learned epics of an Appolonius, the soulless hymns and elegies of a Kallimachos, the long-winded Idylls of a Theokritos, the hyper-sensitive, erotic poems of an Alexander, and the abstruse conundrums of a Lykophron—all these seem to us like poverty-stricken imitations of a long-buried heroic world. The bloom of antiquity had fallen, and it could not be reared again. The natural freshness, the individual life and the poetic greatness of the Homeric spirit—all were wanting. Therefore they could only spread the mantle of a glittering and beautiful remembrance over the past, or further explain history and exhibit it in pleasant and becoming pictures. Thus their poetry became a learned and labored artificial product that but seldom makes other than an unpleasant impression upon us.

So we are not surprised to find the remnants of Judæo-Hellenistic poetry filled with a spirit of labored imitation and falling as far short of the elevated subjectivity of the Biblical as of the mighty objectivity of the Grecian poetry. It has no high æsthetic work. At most it is of limited historical value. The epigonal curse rests heavily upon their epics and their dramas.

A subjectivity so marked as that shown in Hebrew poetry necessarily, as we have already seen, removed it far from all dramatic life. Subjects that lay outside their subjective view these singers could neither grasp nor shape. And the drama demands a degree of national development that ended for Israel with the Babylonian exile and for Hellas with the Battle of Chäronaia. It will therefore be readily understood that the drama of the Judæo-Hellenistic poet *Ezekiëlos*—perhaps the Theodektes mentioned in the letter of Aristeas—in spite of its good plot and its flowing verses, is no masterpiece. The 270 verses that remain to us of the various acts of this tragedy, called "Ἐξαγωγή," or "The Departure from Egypt," show that Ezekiëlos followed Euripedes in his didactic tendency, and exhibits a specially Hellenic desire to humanise the heroes of the legend. It is charac-

Digitized by Google

teristic of this imitator of Euripides, as of the Jewish Hellenists in general, that the heroic figure of Moses is again selected and is placed in the foreground of the dialogued history. The drama in question was written in Egypt about 150 B. C., the author being contemporary with Eupolemos.

It is hardly possible for us to picture to ourselves the action of this drama from what remains of it. The following persons appear: Moses, Sepphora, Chus, Raguel, a messenger, and finally, God in the Burning Bush. Moses first appears in the land of the Midianites. He relates the history of his youth and his flight, and then perceives seven maidens, one of whom informs him what country he is in. Then follows his marriage to Sepphora. Moses then relates a dream to his father-in-law, and the dream is interpreted in his favor. In a following act the appearance of God and His conversation with Moses is related, and God then predicts beforehand the wonders He is going to do in Egypt. The next fragment carries us to the Red Sea, where an Egyptian messenger, probably between the acts, relates the circumstance of the passage of the Israelites. Then there appears another messenger, who describes to Moses the twelve wells and seventy palm trees of Elim, as well as that wonderful bird, the phœnix.

Although the metre is that of the Grecian drama, the Iambic, the whole is prosaic and follows the Septuagint almost word for word.

Besides these fragments of the drama of Ezekiëlos, we possess, through the industry of Alexander, several fragments—twenty-three hexameters in all—of two epic poems, which may in some respects be regarded as pendants. Apparently the Jewish epic of *Philo the elder* on "Jerusalem" was to be counteracted by a Samaritan epic, "Sichem," by *Theodotos*. They are poetic laudations of the capital city respectively to the Jews and the Samaritans.

Philo's poem probably consisted of four books, the number given of fourteen being possibly a mistake of the transcribers. The author has an excellent knowledge of the

Digitized by Google

holy town, and must either have resided there or have stayed there for a considerable period of time. This is another proof of the intimacy of the relationship between the Palestinian and Alexandrian Hellenists. Apparently the author is one of the oldest of the Judæo-Hellenic writers. The few verses of his epic that remain show us that his desire was to glorify Jerusalem and the Temple on Moriah, both in respect to their historical importance, their topographical position, and to their religious meaning. He begins, therefore, with that episode in the life of Abraham that occurred on Moriah, the sacrifice of Isaac. Although the philological connection between the three fragments is not yet proven, their polemic tendency in oppositon to the Samaritan epic is indisputable.

The epic of *Theodotos* is indeed entitled *περὶ Ἰουδαίων*, ("On the Jews"); but this seems to be a general title that Alexander Polyhistor prefixed to almost all his excerpts. The contents show that Sichem, the "Holy Town" of the Samaritans, must have been the object of this poem. In pathetic verses it is described:

> "Between two high hills, covered with forest and grass,
> Stands ancient Sichem,
> The Holy Town, placed at their feet
> And surrounded by walls of smooth stones."

Here also we find the usual mixture of Grecian and Jewish legends, and the remnants of a Hellenistic Midrash of which traces can still be found in the Rabbinical Haggada. It has been surmised that this Theodotos is the same who is mentioned in Jewish sources as a participant in a religious dispute between Jews and Samaritans which was ordered by Ptolemy Philometer, and in which both parties claimed the victory. If that be the case, his accounts of the conflicts between the sons of Jacob and Sichem were probably unfavorable to the Jews.

Digitized by Google

HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH

CHAPTER XXXIII.

DISTRICT GRAND LODGE NO. 2 PROTESTS AGAINST THE REVISED CONSTITUTION AND CHANGES IN THE RITUAL —REJOINDER OF THE CONSTITUTION GRAND LODGE.

WITH a constitution adopted practically by the unanimous vote of the representatives of the Order and a ritual teaching in language most impressive the whole duty of life with its noblest aspirations, nothing, it would seem, should have impeded the further advance of the Order on a higher plane. But a temporary obstacle was met with in District Grand Lodge No. 2. Dissatisfied with some provisions of the constitution and changes in the forms of the ritual, it issued the following protest, transmitting copies to the Constitution Grand Lodge and its sister Grand Lodges:

"The District Grand Lodge No. 2 has received a number of books, called 'A Revised Edition of the Constitution and Laws of B. B.,' accompanied by circulars and communications. While we are deeply impressed with the sense of our sacred obligations to carry out the orders of the Constitution Grand Lodge, we still feel moved by a conscientious sense of justice and of the right of every single member of the Order (but still more of those who stand under our jurisdiction) to solemnly protest against part of the laws contained in said books as unconstitutional, contrary to the established customs and rules of the Order, and as a direct violation of what has been designated to us as the fundamental principles and objects of our society.

With the greatest regret we perceived (after we had calmly examined the records of the last Convention) that the great object 'to unite the Israelites of America for the common good' was wholly set aside and a central government was called into existence, which can only lead to jealousy, hostile tendencies and constant frictions, and which will create

Digitized by Google

estrangement, if not enmity, in the hearts of those, who hitherto were the warmest adherents and truest friends and defenders of what was recognized to be the great object of the Order.

Our organization is a purely representative body. The subordinate lodges form the great body which unites and closely binds us together. Next we have the District Grand Lodge, which is composed of representatives of the subordinate lodges, and finally we come to the Constitution Grand Lodge, consisting of the Ex. G. N. A. and a body of the Skenim (who have reserved this right for themselves as the founders of the Order). This makes it clear that the representative system is established as the basis for the conduct of the business of our Order.

Although the admission of the S'kenim as actual members of the Constitution Grand Lodge was an act not to be justified by any precedent, and against the principles laid down for the conduct of our business, we have still made no objection thereto, as we are of the opinion that some honor is due to those who were engaged in the establishment of the Order. We did not complain of the overbalancing influence thereby given to a section of the Order, and would not have raised the question (although, no doubt, we were justified in doing so), had this power not been used and exercised to curtail the rights that we feel to be ours, and whereof we are conscious; and should we accept it silently we would deserve to be called subservient tools, who, although aware of their rights, do not possess the moral courage to maintain them, and thereby become traitors to those who have placed in us their full confidence. The great expense and loss of time required to make possible a full representation at the annual meetings of the Constitution Grand Lodge, are such as to have rendered it hitherto impossible to effect the same; therefore, until now the custom has prevailed, that if there was no full representation, to grant to the one or more present the full vote of his or their District Grand Lodge. Even this right has been abolished, and the whole proceedings of the last Convention seem to indicate that only one idea

Digitized by Google

was predominant with the majority of this body, namely, to curtail the fixed principles of conducting the business of the Order, to tear down the landmarks and the principles of universal equality that have hitherto characterized us and held us together, and to introduce in its stead a centralizing power repugnant to any known rule of the Order. Why is the seat of government permanently located in New York? Where the seat of government is, there also the Board of Officers necessarily must be.

It is of little consequence, how gifted a member of the Constitution Grand Lodge may be, of how high standing his character, how great his knowledge, how prominent he is in our society for his ability to perform the duties of an officer he is rejected as long as he is not a Soken, and as such nominated and elected. Is this a just revision of the general law of the Order, based on equality? Another untimely section of an unjust nature is Art. 5, Sec. 7., whereby, in certain cases which require quick and speedy relief, is excluded.

By this section, no law can be altered or amended without being previously submitted to the general Convention, there debated upon and adopted by a majority, thereafter it is to lay over for a year, and then requires a two-third majority of those present to be considered as carried. We will not enter into any further explanation of the unholy and unjust attempt to concentrate the administration of our Order in the hands of a few individuals.

Uniformity and regard for what is due to each section of the Order, combined with some regard for fairness, must bring about an alteration. Another point and we are done for the present, although our representatives take with them full instructions as to numerous objectionable parts of this book of inequalities. In the communication we received from the worthy Maskir, a remark is contained about various alterations of the ritual which were adopted by the Council of S'kenim. At present we have six members of this honorable body in our midst, who intimate to us that they know nothing about it. As they claim, they, although part of this

Digitized by Google

council and entitled to its rights according to the laws of the old as well as the new Constitution, have received not a single communication to appear in a meeting to deliberate upon laws or to alter the forms and ritual of the Order. (See Article IV. Division I., of the old Constitution). They know as well as we, that this subject has been frequently discussed during the last two or three years, but since they received neither an official communication nor a call to a meeting, they were of opinion, that the different propositions advanced from here, were not worthy of consideration by the eastern portion of their body, and that they shared the same fate as other wishes advanced from the same source. Is this part of the right appropriated by one section which is so excellently provided for in these so-called revised general laws of the Order? However, this is a subject with which our S'kenim are well conversant. We will not defend their rights, the less so as we place full confidence in their sense of justice not to allow a curtailment of the same. We further claim that the acts of the Convention were unlawful and unconstitutional. See sections 6 and 7, article I., division 7 of the old Constitution, wherein it expressly says the Constitution Grand Lodge is the legislative body of the Order, as also distinctly reads that another authority has the right to extend, abolish or alter the Constitution, but only with her consent and permission, yet expressly reserving to the Skenim the right to introduce, alter or abolish the rules and customs of the Order.

Finally we wish that you may receive our just and sacred wish to meet this subject in an impartial, just and conciliatory spirit. Our greatest and holiest desire is to carry out the precepts taught us by example, and which we have recognized as the principles of the Order, namely, the fraternization of Israel in this country for the general welfare, for the social, intellectual and moral culture, for the progress in religion and for the elevation of all. This can only be reached through perfect equality of rights and privileges. Any attempt of a contrary nature can only result either in the ruin of the Order or the downfall of those who desire to carry

Digitized by Google

out ideas opposed to the fixed principles of the Order. We advise you earnestly to consider the acts of the last Convention and to give them your serious attention.

Man can easily err, and it is our most sacred conviction that this body made a terrible mistake to hand over to the Order a work as we received it, entitled the General Laws and Constitution of the Order B. B. as a well revised and edited law-book. Far be it from us to break the tie of fraternity which should unite us. We know and appreciate our rights and will keep them sacred and protect them by not asking for more and not taking less. It shall be our greatest pride to join hands with you to call a plan into existence, in a just and lawful way, to carry out the object of the Order, a plan that responds to the wishes and expectations of all. Impressed with this feeling we will meet you with a manly, honorable and conciliatory spirit."

No notice seems to have been taken of this protest by District Grand Lodges Nos. 1 and 3, but we have the reply of the Constitution Grand Lodge in which, expressing regret at the Grand Lodge's disobedience, in not carrying into effect the laws of the Order, it is said :

"As will be seen from the printed report of the proceedings of the last meeting of the Constitution Grand Lodge the Constitution and general laws of the Order were adopted unanimously, with but one dissenting voice, and District Grand Lodge No. 2 was in duty bound to abide by the action of the Constitution Grand Lodge and accept the new laws as the only guide for its conduct from the time they were officially promulgated. Admitting that objections may be made to some one or other of the provisions of the law, there is only one mode, the legal one as prescribed, in which changes or amendments can be made.

Considering the complaints of District Grand Lodge No. 2 we are told in the first instance that the new Constitution is destructive of the representative system heretofore existing in the Order and conducive to a government of centralization, while in fact an unbiassed comparison of the new with the old law will clearly demonstrate, that the representative

Digitized by Google

character of our government has been enlarged and much more fully secured than ever before.

Under the present Constitution, the Constitution Grand Lodge, representing all parts of the Order, when in session is the supreme legislative, judicial and executive tribunal, and the functions of all other of its authorized bodies cease for the time being. Executive and appellate powers during the intermission of the meetings have been delegated to an elective board of officers from the permanent Council of S'kenim, these, shorn of all authority, have been entrusted only with the construction and improvement of the ritual work of the Order, and in this even they are subject to the direction of the Constitution Grand Lodge to whom they have to make report.

Next it is complained of that an incomplete representation is not permitted any more to cast the full number of votes, to which the Grand Lodge is entitled. Although it was formerly the practice to allow a fractional representation to cast such full vote there has never been a law to this effect. It was first conceded for special reasons in 1854 and continued until the last session. But it was wise to abolish a practice unjust and fraught with great danger. How can it be reconciled with right and good sense that three or two men, even one as the case may be, should be permitted to cast the entire vote of a representation which may be sufficient to control legislation contrary to the wishes of the majority, this would constitute a power derogative of all just and wholesome legislation.

Furthermore, it is by discussion and interchange of opinions that the best results can be reached. Representatives cannot solely be guided by instructions, as it cannot be known beforehand what business may be brought forward. A full representation of all the District Grand Lodges is, therefore, of the greatest importance, and a law might be devised by which this desirable end will be accomplished. A proposition to this effect is in our hands and will be laid before the next meeting of the Constitution Grand Lodge.

New York City has always been the official seat of the

Digitized by Google

Constitution Grand Lodge, and its officers have ever been elected from the S'kenim. No change in this respect was made or called for.

Changes in the Constitution should not be lightly made. The provision that an amendment must be adopted at one session and then lay over for one year to be finally acted upon at the next one is wise and judicious, as it will give the opportunity to every member to become familiar with the proposed alteration, and will lead to the most intelligent disposition of the measure. The general laws, however, can be changed and amended at every meeting of the Constitution Grand Lodge, and any contingency requiring more prompt action is thereby provided for.

District Grand Lodge No. 2 being subordinate to the Constitution Grand Lodge cannot pass judgment on the constitutionality of its acts, but must obey its laws and regulations as every individual member of the Order, however much in opposition to its views. But the right remains to have any objectionable feature of the law repealed or amended in conformity with the provision of the Constitution for this purpose. If the rights of the S'kenim resident in District No. 2 have not been fully respected, the Committee on Grievances, who are now investigating this subject, will do them ample justice.

Power is exercised by the Constitution Grand Lodge alone when in session, and to preclude a preponderance of influence by any section it has been resolved "that the sessions of the Constitution Grand Lodge shall be held alternately at the seats of the different District Grand Lodges. The last session having taken place in New York, the next will be held at the seat of District Grand Lodge No. 2 in Cincinnati, Ohio, and the following in Philadelphia, the seat of District Grand Lodge No. 3"

District Grand Lodge No. 2 is ordered to promulgate the Constitution and Laws throughout its jurisdiction without further delay."

This was done, and for the time being at least the trouble was ended.

Digitized by Google

THE NEW JEWISH ORPHANS' HOME AT ATLANTA, GA.

ANOTHER monument to the living, vital principles of the Order B'nē B'rith has just been completed, and will be dedicated with befitting ceremonies at Atlanta, Ga., on the 28th inst.

Of this beautiful Home for the orphan children of District No. 5, we present a handsome engraving as the frontispiece to the current number of THE MENORAH.

It was in the year 1876, at the Grand Lodge meeting held in Atlanta. that Brother Simon Wolf, of Washington, started the ball which has culminated in the erection of this new edifice to the cause of charity.

On his motion a committee was appointed to draw up and submit a law to the lodges, to be acted upon at the following annual convention. The meeting which assembled in Washington in 1877 adopted the law creating an Orphan Asylum Fund in spite of the strenuous opposition of the Baltimore lodges, especially the two—Jedidiah and Hasmonea—which have since seceded, and being previously submitted for the lodges of the District was unanimously ratified.

The law provides that each member of the District should pay an annual tax of not less than 50 cents nor more than one dollar. The operation of the law was prevented for a time by the appeal of Jedidiah Lodge, which protested, but the Court of Appeals deciding as to its constitutionality it went into effect, and has since been warmly approved and maintained. From this taxation and from donations a sum of nearly $30,000 has been raised, and from the interest derived therefrom the orphans of the District in the Jewish Orphan Asylum at Baltimore supported. The law admits of the reception of all Jewish orphans of the District, whether children or not, of members. But that the Jewish Orphan Society of Baltimore declined to give any representation in her Board of Officers to the Order, the new Home would never have been built.

Digitized by Google

Failing thus to get this representation (due from many considerations), the new Home was decided upon.

At the General meeting of the D. G. L., held in 1886 at Atlanta it was resolved that the city of the District contributing the largest sum towards the $50,000 required to construct the building should have the site for its location. A generous rivalry was carried on by Washington, Richmond and Atlanta, resulting in the triumph of the latter city and its neighboring towns which contributed $25,000. In one night by his matchless eloquence Bro Simon Wolf, succeeded in securing $10,000 in Savannah while his own city furnished over $3,000.

Bro. Wolf made tours of the District and addressed audiences in the principal places evoking the greatest enthusiasm for the object. An additional sum of $15,000 was raised for furnishing and equipping the establishment and when dedicated the Home will be entirely free from debt with a Sinking Fund of $30,000 securely invested and bearing six per cent interest.

The building was commenced in March 1888 and is now completed and will be opened on the 28th inst., under the supervision of Rev. Dr. and Mrs. Son, late Superintendent and Matron of the Baltimore Orphan Asylum. The present officers of the Orphan Asylum are Hon, Bro Simon Wolf, Washington, President; Bro. J. Adelsdorfer, Norfolk, Vice-President; Bro. Henry Adler, Washington, Secretary and Treasurer; Bros. Eli Rosenbaum of Baltimore and M. Daniel, Baltimore (in place of Joseph Grinsfelder, deceased), Max Cohen, Washington; J. J. Macks, Wilmington; Sol Weil, Goldsboro; Wm. Lowenstein, Richmond; Nat Levin, Charleston; Joseph Hirsch Atlanta; E. A. Weil, Savannah; C. Harry Cohen, Augusta; Trustees. The annual meeting of the Grand Lodge of District No. 5 will be held at Savannah on the 26th inst, and adjourn to Atlanta on the 28th where the ceremonies of inaugurating the new Orphan's Home will be held.

The local committees have made extensive preparations, under the Chairmanship of Bro. Joseph Hirsch, the State and City authorites will assist and a brilliant celebration may be anticipated. Full particulars of this interesting occasion will be given in our next number.

Digitized by Google

THE JEWS OF THE EXTREME EASTERN DIASPORA.

The Temple and Temple Worship at Kai-Fung-Fu, China.

By Alfred Kingsley Glover, D. D.

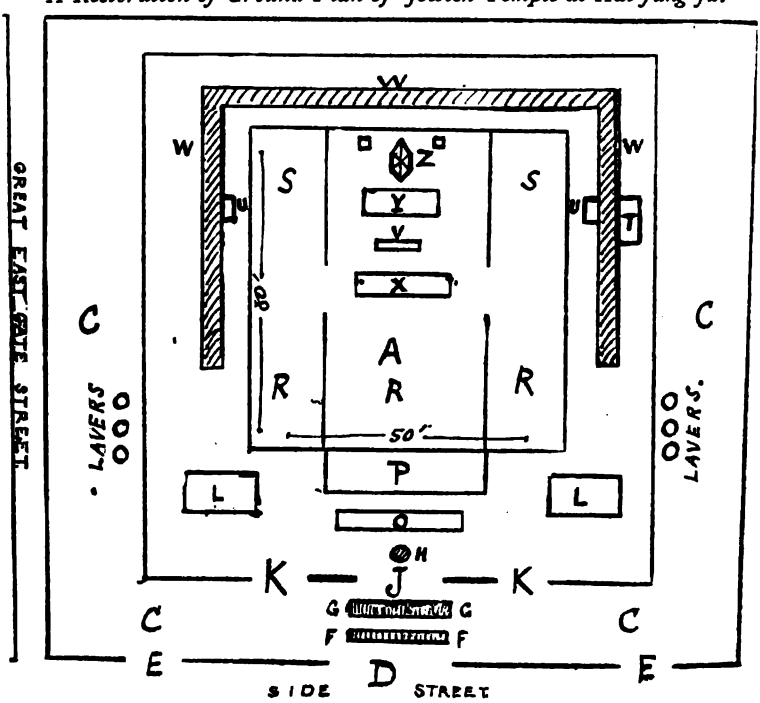
IN a recent issue of the Menorah the present writer gave a short account of the old temple in the ancient capital of China, Kai-Fung-Fû. Since 1851 the sacred edifice has been destroyed by the Jews themselves, who sold the material for food. The little colony, ever since the days of the Ming dynasty, had been waning in numbers, and it thus became impossible to repair the temple's crumbling walls. A short time previous to 1850 the Chinese Jews had appealed to the then reigning Emperor for aid, for the Chinese monarchs ever since 1166 A. C. E., when the Jewish temple was first reared at Kai-Fung-Fû, had been the patrons of Chinese Judaism. A like patronage, moreover, was extended to the votaries of all other sects in China, as long as they acknowledged the reigning prince and prayed for the country. For some unaccountable reason the above emperor had turned a deaf ear toward the cry of despair of his Jewish subjects, and the temple, in consequence, was not repaired. It is not known just when the walls were razed to the ground by the Jews, but it was probably about the year 1860. Dr. Martin, of Peking, visited Kai-Fung-Fû in 1866 and found naught but a square stone standing on the ground occupied in 1850 by the temple buildings. Many Jews, however, were evidently residing near the site of their beloved house of worship, since they soon appeared in the midst of the crowd of Mongolians that gathered around the white visitor from Peking. But the glory of Chinese Judaism had departed—the temple had fallen, never to rise again.

When the agents of the London Society at Shang-hae returned from their mission to the Jews at Kai-Fung Fû they brought with them, besides the manuscripts and copies of the numerous inscriptions, two written descriptions of the temple as it appeared in 1850. These were very important and instructive additions to the story of the Jews in China. Although the general atmosphere of the temple was *Chinese*, yet, as

Digitized by Google

stated in a former paper, there was a certain resemblance, in some respects, to the temple of the Jews on Mt Moriah. From the two published accounts of the above persons, both of whom were Chinamen, the writer has restored in part the ground plan of the Kai-Fung-Fû temple. Any restoration of a fallen building from extant written descriptions must of necessity be only approximately correct. The idea we possess of the ancient national temple at Jerusalem probably does not approach more than this to the real appearance of the *glory of Israel* on Mt. Moriah. Some attention has also been paid to the fragmentary accounts of earlier visitors to Kai-Fung-Fû than those of the present century, and there is some reason to believe that we have presented below an approximately correct plan of the Jewish house of worship in the very heart of the Middle Kingdom.

A Restoration of Ground-Plan of Jewish Temple at Kai-fung-fu.



A. Temple proper.
BB. Second court.
CC. Outer court
D. Main entrance.
E.E. Side doors.
F. Tablet.
G. Pavilion.
H. Pool of water.
J. Main entrance to inner court.
K. Side entrances.
L.L. Pavilions.
O. Ornamental arch.
P. Terrace.
R.R.R. Front compartments.
S.S. Rear compartments.
T. Side hall.
U.U. Tablets.
V. Tablet.
W.W. Wall.
X. Seat of Moses.
Y. Incense table.
Z. Shrine.

Digitized by Google

In the foregoing plan, A marks the temple proper, divided into six apartments, of which three are in the *front* and three in the *rear* half. Around the temple proper were two successive courts, BB and CC. The outer court had one large door, D, and two smaller ones, EE, the second court having been entered by the doors marked J and KK. The front wall of the outer court bent outwards at the corners. Over the main door D appeared a tablet in Chinese, marked F in the plan, giving the name of the place as the "*Temple of Truth and Purity.*' Directly opposite the door stood a small house or "pavilion," in which a large number of Jews were living when they were visited in 1850 They had become too far reduced in worldly means to reside in houses outside of the walls. The *second* court also served as a dwelling place for several families. The surroundings were anything but pleasant—poverty and filth met the eye on every hand, the people sleeping on matting, the roofs of the pavilions being made of straw, while refuse food was strewn about. The people went in and out by means of the right-hand small door, the large one having generally been closed, while the small one on the left was useless on account of a bank of dirt or "mud." The front wall was ten feet in height, and was overspread with round, green tiles. The main entrance was also about ten feet high, and had a width of seven. The three doors of the *second* court were likewise seven feet wide, with a height of nine, and these also were adorned with tiles, but of a *yellow* color. The roof of the temple was covered, like the front wall of the outer court, with round, green tiles. Back of the pavilion stood the *pool* for certain ablutions, while to the right and left stood two lions on stone pedestals.

Within the *second* court, on the spots marked LL, stood pavilions, in which were erected the two large tablets with Chinese inscriptions, a full account of which, with translations, appeared in the May and July, 1888, issues of the MENORAH. The door-ways of these places were completely clogged with débris, and the inscriptions were copied only by the light of a candle held through a hole in the wall. The places marked by the three stars were *fanes* erected in honor of the seven clans of Jews who first settled at Kai-Fung-Fû.

M and N mark tablets in Chinese laid in the flooring just opposite the central entrance to the second court. The former tablet reads, "*Venerate Heaven*" (A. C. 1670); the latter, "The intelligent mind penetrating to that which is pro-

Digitized by Google

found and distant" (the last three words were taken from the "Books of Odes").

Beyond these arose a superb though superfluous gate-way, over which was fixed a Chinese tablet on which was inscribed in the Chinese language, "*Happiness*" (1797). This gate-way was fifteen feet in height, with wooden pillars resting on solid stone pedestals. This "ornamental gate-way," with "*Happiness*" inscribed on its top, may be regarded as having been the boundary between the temple courts and the more holy parts beyond—i.e., the temple proper or synagogue. On the back of this gate-way was fixed a tablet, with the inscription in Chinese, "*Reverently comply with Heaven.*"

P. was a raised, terrace-like affair, with a flight of stairs at either end, by means of which the inner temple was reached. It was surrounded, in the days of the Jesuits, by a marble railing, the remains of which were visible in 1850.

Over the door of the inner temple was a tablet bearing the inscription in Chinese, "*Lord of the religion of truth and purity*"

R.R.R. and S.S.S. represent the front and rear divisions of the temple proper. In the centre stood the "chair," or "pulpit of Moses," on a platform raised about one foot from the floor. Here it was that "*Wwan-la*," *Mullah* or Rabbi sat or stood when reading the Law.

The inclosure marked T was a "*hall of ancestors*," where the twelve patriarchs and Moses were honored. To each one a special censer was devoted, a large one in the middle having been used in the "worship" of Moses.

The spots marked U.U. were merely side tablets. The Emperor's tablet, which appears by law in every place of worship in China, is marked in the plan by V, while immediately in the rear of it stood the great incense table Y, with an incense vessel, candlesticks and iron vases. In the centre of this table was fixed a tablet set up in honor of the great *Ming* dynasty, which ended in 1644.

The hexagonal object back of the incense table was the most interesting of any in the temple. It held, in six apartments, the twelve rolls of the Law. In each side of the hexagon were two small doors opening into an inclosure that contained *two* rolls, contained in gilt tubes. This shrine was regarded with great veneration by the Jews. It was in a very dimly lighted cell, which was to the Chinese Jews a real "Holy of Holies." It was cousidered to be the holiest part of the temple. In front of this cell appeared the Hebrew inscription, ביבי שמו ביהוה אלהי מאלאים, "*Unsearchable* is His name, for Jehovah is the God of Gods."

Digitized by Google

The writer leaves it to Hebrew scholars themselves to determine upon the meaning and origin of ביכי. In the inscription translation above, "*unsearchable*" has been put down only at a venture, as consistent with the other words. The Shang-hae editor of the Shang-hae pamphlet renders it "*ineffable.*"

On either side of the "Holy of Holies" was a smaller cell, both with the inscription:

קטז שמש

שמע ישראל יהוה
אלהינו יהוה אחד
ברוך שם כבוד
מלכותו לע ולם ועד

In front of the left-hand small cell was a Chinese inscription, "*The Hall of perfect instruction*," and on a table was an "incense tripod." In front of the cell on the right was another tablet and another Hebrew and Persian (?) inscription. This inscription was only partly copied, as the transcriber was ordered out of the temple in the very midst of his work.

W.W.W. mark the wall that surrounded the rear half of the temple proper. The ceiling of the temple was of varnished boards, the floor of flat stones.

The Kai-Fung-Fû temple faced toward a small side street, perpendicular to which ran the "Great East Gate Street," leading out of the city. The dimensions of the wall of the outer court can be given with some certainty. They may have been three hundred and fifty feet on all sides. The temple proper was *eighty* feet deep by fifty in width.

In worshiping the people and the Rabbi faced toward the west. It can never be proved that this was done in order to pray toward Jerusalem, since it is as likely that the object in view was to face toward the Kai-Fung-Fû "*Holy of Holies*," or the Emperor's tablet, both of which, it will be seen, are at the western end of the temple.

The Rabbi wore a blue cap and blue shoes and had a red umbrella held over him during the reading of the Law. Before the people could enter the temple proper they were obliged to perform ablutions in the *lavers* (see *plan*) and to remove their shoes. The women, strange to say, were compelled to remove their head-dress.

Of the details of the worship we know but little beyond those already mentioned. It is known, however, that for several centuries the Kai-Fung-Fû Jews chanted their prayers. Gozani says their chanting reminded him of the Jews in Italy.

Digitized by Google

Editor's Sanctum

THE recent lecture of Hon. Joseph Blumenthal, one of the representatives of this city in the Legislature at Albany, before the Y. M. H. A., was of that resolutely critical character for which politicians as a rule are not remarkable. It was a brave, courageous and manly utterance indicative of the sterling Judaism of the orator and his earnest desire to correct the growing "social evils" which characterize Jewish society in the metropolis.

Among other things, Assemblyman Blumenthal said:

"But while the mind has been improved, have the social, moral and religious traits been so developed by practice and by example as to enable us to point with pride or even satisfaction at the sayings and doings of the young men and women of our race as seen in our daily experience? What is the response that they make to the higher claims and duties of Jewish manhood and womanhood? What interest do they take in the religious and communal work of our synagogues, our Sunday-schools and our charitable and philanthropic institutions? Especially for many of our young men, the club, the race-track, the billiard and drinking saloon, or even more pernicious attractions, have not only great but almost entire sway over their hours not devoted to the necessary calls of business. Where now are the Sunday evening social visits that even fifteen and twenty years ago made the homes of our Jewish families so joyous and attractive? The ordinary young man of twenty or twenty-five is too old now-a-days to dance, or enjoy the conversation and ennobling companionship of a modest and virtuous girl."

Though severe, there is no little justice in his critique of the 'loud young' man, for which a certain class are conspicuous:

"Not alone are many of the young men sadly deficient in mental and moral aspirations, but their manners and behavior lack all the essentials of good breeding and that quality which fixes the title of gentleman. Loud in dress, louder in commonplace and empty words, loudest in coarse jokes and demonstrative action, they attract not only the attention but the silent contempt of the quiet and intelligent with whom they come in contact. When will our peole learn that being over-dressed and bejewelled and loud of speech and violent of gesture does not indicate either actual wealth or high social standing, and that to be gentlemanly or ladylike is to be quiet and modest in apparel, in speech, in manners—in short, that genuine worth needs no advertising or show?"

Mr. Blumenthal is especially caustic — but not a whit too much so—in his comments on the desecration of the Sabbath and the silly twaddle of affected agnostics:

"Will our people never learn that unless we respect ourselves others

Digitized by Google

will not respect us, and that until we show a proper regard and veneration for our religious obligations and duties, we will always be looked upon as having but one purpose and aim in life—that of acquiring wealth, of making money our God. Would any self-esteeming and intelligent Christian offend propriety, if nothing more, by shopping on Sunday or engaging in noisy and unsuitable pastimes or amusements? An instance has lately come to my knowledge where, in a society composed mainly of Jewish ladies, one of them suggested having some entertainment on Saturday afternoon and a Christian lady who was present said: 'Why, you wouldn't think of having an affair on your Sabbath?' Just think of the fine but deserved sarcasm, and the deep meaning of that remark; and think, too, how these Jewish ladies must have blushed and felt the keen truth of that utterance.

"Too many of our young people seem to think that to be fashionable and to pass for intelligent they must mock religion, and talk glibly of nature and ethics and profess a superior knowledge of new fangled ideas and high flown doctrine.

Thank you, Brother Blumenthal. These are the kind of "talks" which will shake the dry bones of the old sinners and stir up "mutiny" in the young blood of the addle-pated. These "talks" cannot be given too often, and the pulpit, as well as the rostrum, should thunder them forth until every household is "set in order" and every Jewish home brought back to its "sense of propriety."

THE death of so sterling an Israelite as Henry Herrman would at any time be a grievous bereavement. Coming as suddenly as it did, it has cast deep gloom upon many loving hearts, and New York mourns the loss of one of her most respected citizens.

While visiting at his daughter's, on Thursday evening, the 14th ult., Mr. Herrman was stricken with paralysis of the heart, and died almost instantly. Born in Germany, in 1821, he came to the United States when but eighteen years old, without money or friends; and, by the sheer force of his talents and energy, his great uprightness of character through many great trials, rose to be one of the most eminent and respected merchants of this country.

Having received an academic education, he began life in New Bedford, Mass., as a teacher of German. After a few years, when he had learned to speak English, he drifted into the dry goods business and removed to Boston, where he remained until 1851. Thinking that there was a better chance for enlarging his business, he came here from Boston, and was extraordinarily successful.

The *Tribune*, speaking of his business career, recounts:

In 1867 his partner, a Spaniard by the name of Bueno De Mosquitto, became involved in Wall street speculation, and committed suicide in the Fifth Avenue Hotel. When the accounts

Digitized by Google

were examined it was learned that De Mosquitto had used nearly a quarter of a million dollars of the firm's money, and it was doubted whether Mr. Herrman could recover from so great a loss and go on with the business. His friends advised him to make an assignment to protect himself from losing the money it had taken him years to accumulate. He refused to do so, however, and practically began business over again. He not only bore the loss, but made money rapidly, and at the time of his death he was a millionaire many times over.

Mr. Herrman was a member of the Chamber of Commerce for many years and was connected with nearly every public institution, especially charitable societies, of which he was a generous patron. He was trustee of the Hebrew Technical School and one of its warmest advocates and friends. His brother directors acted as pall-bearers on the occasion of his funeral on Sunday, the 17th ult. He leaves a wife and six children—four daughters and two sons. The daughters are all married; the sons are unmarried, and will carry on their father's business in the firm of Henry Herrman, Sternbach & Co.

WE have received the following poem, the exceeding pathos of which will charm, even if the thought therewith entwined doth not convince. That Jesus of Nazareth was a *poet* few can question, that he was an *idealist* none can doubt, that he was more than a mortal would be sacrilege to the Great Infinite to believe. That he was one of the highest types of the Jew all the world is of accord. His untimely death has invested his character with such a halo that even now, after nearly 1900 years since his crucifixion by the Romans, he is regarded by millions of the earth's inhabitants as having possessed Divinity equal with the ETERNAL GOD. How the reason of man could ever have entertained such an hallucination—how it should still continue (but does it ?) to hold such delusion passeth all understanding. There is—there can never be—but One Immutable Being, and His Power has existed from all time, and must endure through all eternity :

FOR ISRAEL'S SAKE.

BY LUCY E. TILLEY.

Thine were they Judah, that old poet race
Of kings and shepherds who, with musings deep,
Set law to music and led willing sheep
With low sweet harpings,—thine that prophet face
Which turned for ever eastward, and beside
The rivers sang of One "Who cometh down

Digitized by Google

From Edom." Nor were these, O Jew, the crown
Of thy great singers. One whose words abide
With ceaseless music in the ages' ears,
Who love the meadows and the pleasant ways
Where white flocks pastured through the sunny days,
Who dropped amidst the olives His last tears,
And who sang tenderest where the lilies grew—
He, the chief poet, was Himself a Jew.

THE *Israelite* of Cincinnati, in its issue of Feb. 7, says:

In spite of the statements of the secular and Jewish press to the contrary, we are obliged again to say that the sum left at the New York *Herald* office, something over $3,000, has never been applied to the purpose for which it was donated.

In reply to an inquiry on this subject a prominent member of the Devil's Lake Relief Committee writes December 18:

"I will also state, in answer to last question contained in your letter, that his honor, the Governor, has remitted to this committee of the fund contributed to sufferers from frost in this county, only the sum of $500 as previously reported to you. This amount, distributed in small parcels, not one cent of which went to Jews, is exhausted, of which fact the Governor has been advised by letter, and later still by telegraph."

There is no doubt that there is something hidden here and that an investigation is needed. The *Herald* accepted the money and undertook to see it applied to the use of those for whom it was intended. We think the publishers of that paper should discover whether the agents it chose carried out the intentions of the donors or whether they applied the money to other uses. They owe this much to themselves and to the public.

We join our contemporary in requesting the *Herald* to furnish "light" upon this subject. What has become of the $3,000 left at its office? What of the $2,500 yet undistributed?

IT is always gratifying to know that competent critics appreciate our work; it is both compensation and encouragement to have the approval of such authorities, and the attentive readers of THE MENORAH are no less gratified to read such expressions as those which we have from time to time published. The most recent utterance on the subject is that of our esteemed contributor Rev. Dr. K. Kohler, who in a letter a few days since writes:

I am gratified to learn that THE MENORAH is about to acquire the sound financial basis which its literary merits so well deserve, and thus

Digitized by Google

become what American-Judaism is so much in need of, a representative journal above the line of party and class. The very fact that it is the recognized organ of the B'nē B'rith cannot help lending it an international and, at the same time, a broad and liberal character, while, on the other hand, the scholarly articles to which you have ever been ready to open its columns, as well as to the practical subjects discussed therein, accorded to THE MENORAH from the outset a rank among the high-toned American periodicals. That this is due to your able and experienced editorial management goes without saying. Rest assured of my warm and continued support. May, as of the golden candlestick in the sanctuary, the ר מערבי the "western light" of your MENORAH never go out but diffuse a bright lustre both within and outside of American Judaism.

With sincere regards,

Yours cordially,

DR. K. KOHLER.

THE friends of Hebrew literature—those who earnestly desire to make that precious source of moral and intellectual wealth familiar to English readers and students, will be pleased to read the following letter from the Rev. Dr. Gustav Gottheil, the Chief Rabbi of the Temple Emanu-El, of New York:

"DEAR SIR:—THE MENORAH should undoubtedly have the cordial and effective support of all intelligent Hebrews. It is the only periodical of its kind which we have here or anywhere; and you, who have sacrificed such a large share of your time, strength and means in order to benefit by its publication the whole community are fully entitled to be liberally sustained.

"You have conducted THE MENORAH in a spirit of liberality and fairness towards all shades of opinions amongst us; warm and earnest in the advocacy of Jewish principles and Jewish interests; you have yet avoided giving just offense to any other religion or church.

"I shall have great pleasure in exerting my influence in its behalf, and I hope ere long all anxiety will be removed and THE MENORAH established on a basis that will secure its permanence and its growth in attraction and usefulness.

Sincerely yours,

New York, Feb. 18, 1889. G. GOTTHEIL

THE types—or shall we say *Monsieur le Typo* (which is hardly French)—makes some of our contributors at times say funny things; and so we are assured has been the case with a recent article from the ever charming and graceful pen of Sylvan Drey, Esq., of Baltimore. We beg a million pardons of the author for the oversight of our proof reader, whom on learning of his gross carelessness we at

Digitized by Google

once discharged, but have since taken back on his promise never to commit such negligence again. Mr. Drey's compositions are so faultless in their melodious rhythm that they are more like poems than prose, and we are sure, in the swift-flowing metre of his pen, he swept away even the typographical errors,—at least to the vision of the majority of THE MENORAH'S readers.

Affairs of the Order

District Grand Lodge No. 4, Pacific States.—Only as we go to press have we received the annual report of Louis Blank, Esq, Secretary of the Grand Lodge No. 4, and can therefore make but a brief sketch of the present state of the Order in the Pacific States. There are 28 lodges in the District, of which number 10 are located in San Francisco. The total membership December 31 was 2,267, a net increase of 40 over last year. There were 28 deaths during the year, and the sum of $56,000 was therefore paid to the widows and heirs of deceased brothers. The total amount of endowments paid since the law went into effect has been $357,000. The aggregate receipts of lodges amounted to $93.132.14. The sum of $73,107.90 (including endowments) was paid for benefits and charitable purposes during 1888. The B. B. Library received $1.500 towards its support; the Orphans' Asylum at Jerusalem, Palestine, $163.20; the suffering Jewish farmers of Dakota, $265.50. The assets of the district amount to $96,355.15; its liabilities, $26,500 leaving balance of funds at $69,855.15, a decrease of $9,330.60 since last annual report. The following officers were elected for the ensuing year: Joseph Rothschild, Grand President; Felix H. Merbach, First Vice President; Hyman P. Bush, Second Vice President; Louis Blank, Grand Secretary; Isaac Lacher, Treasurer; Gabriel Cohen, Herman Enkel and Emil Steinman, Grand Trustees; Dr. S. S Kahn, Medical Examiner; Jacob Davis, Sergeant at-Arms; J. S Montefiore, Messenger; D. A. D'Ancona, Henry Schwartz, David S. Hirshberg, Milon S. Eisner and Morris C. Baum, Judges of the Court of Appeals. San Jose, where the Convention was held, did the honors in grand style. The sessions were perfectly harmonious. The next annual meeting will be at San Francisco.

On the invitation of Montreal Lodge No. 327, Bro. Benjamin F. Peixotto visited Montreal, Canada, and delivered a public address at Odd Fellow's Hall, on the 10th ult., to an overflowing audience, upon the "True Aims and Objects of the B'nē B'rīth." Bro. Peixotto was afterwards entertained at a banquet in his honor over which Rev. Bro. Elias Friedlander presided. Among others

Digitized by Google

present were Bros. A. and J. Bernstein, L. Cohen, E. Lichtenheim, D. Schwersenski, E Mendel, M. Kutner, F. Ship, F. Berkowitz, B. Wolowitcz, H. Levy, L. Shindler, M. Lightstone, L. Hart, S. Goltman, H. Rutenberg, etc, etc. The principal speakers were Bros. Friedlander, Lichtenheim, A. Bernstein and L Cohen, and evinced warm enthusiasm for the Order. Montreal Lodge is making good progress and securing valuable acquisitions to her muster roll. The lodge is fortunate in having especially active and intelligent officers who are resolved to augment its usefulness.

The visit of the Editor of THE MENORAH in the depth of winter to Montreal was gratifying to the extent of beholding for the first time a peculiarly beautiful city with more churches of remarkable architecture than grogshops; of finding the Israelites cordial and hospitable and in spite of their lingering submission to ancient forms and customs not indifferent to the mighty changes which science has wrought and true religion is working to bring about a higher and purer faith. Montreal Lodge is composed of excellent timber. Its President, A. Bernstein, is a young man of a spirit progressive and energetic; its Secretary, a more than ordinary "searcher after truth," whose only danger lies in going too far; "sufficient for the day" is enough. Its Treasurer, Rev. Bro. Friedlander, is a man of diplomatic character yet making steady progress in the march towards a purer ideal than the received idea and who will yet make his mark.

The past month has been prolific among the lodges throughout the country in festivals, literary, musical and social, and it is pleasant to note that the "revival" signalled some time since has this winter been earnest in its character and will be as we hope "productive" in its results. At the same time there are no few lodges who are singularly "behind the times," whose members show no other sign of life except such as mark the movements of the quadrupedal species except in the race for *gold*. Not to go forward is to go backward and this is certainly the case with some of the oldest branches which appear to have literally fallen into the "sere and yellow leaf" and to be destitute of any of the finer feelings of "ye olden time." Such lodges need shaking up; a Morris Adler, a Simon Wolf, a Henry Greenebaum to go amongst them and stir them to action.

The patriotism of Manhattan Lodge No. 156, of N. Y., was exhibited on the 23d ult., by a splendid celebration of the Centennial of Washington's election to the Presidency, at Terrace Garden. The hall was magnificently decorated with American flags and emblems while each guest received with their card of admission a beautiful silk flag. The whole affair was brilliant as well as unique and the managers deserve the highest praise.

Digitized by Google

Bro. President Myer Hellman has secured new and commodious quarters for the officers of the Grand Lodge and rooms for the Maimonides Library, corner 57th Street and Third Avenue, recently occupied by the Freundschaft Club. Until the proposed B. B. Hall is built these new quarters will answer quite satisfactorily, being a great improvement on the old.

The Annual Conventions of Districts No. 4 and 6 were peaceable gatherings without any startling manifestations.

LITERARY NOTICES.

The Arukh Completum. Rev. Alex. Kohut. New York, 1889. —It will always be a matter of pride to America that one of the greatest books of Jewish literature was finished in this country—a book which cost the author twenty-five years of his life, containing the latest and best information on the etymology and derivation of Talmudical words. To one familiar with the "Sea of the Talmud" it is not surprising that the undertaking was first looked upon with much misgiving. The scholars of the old world, when the young compiler first presented to them the plan and specimens of his work, shook their heads and advised him to give it up. It was a gigantic task he had set for himself, and not a few expressed their doubt that the author would ever live to finish it. Trusting in his God, however, Dr. Kohut worked on, made his nights for days, incessantly investigating, noting, thinking and writing for a quarter of a century, busy from morning until late morning again, and finally, four weeks ago, wrote the last words of this great and everlasting monument to his fame. And all this diligence, this work, for what? Not for material gain. Never, perhaps, did a scholar labor more unselfishly or in a more self denying manner than did Dr. Kohut at the *Arukh Completum.* The amount of care spent on these volumes can be appreciated only by the few. For the readers of THE MENORAH it will perhaps suffice to point out some of the striking characteristics of the work.

In the first place, Dr. Kohut has given us a thoroughly correct text of the original, and this is no small matter. The *Arukh*, or dictionary to the Talmud, was written by R. Nathan, President of the Hebrew College (*Yeshibah*) in Rome, who flourished toward the end of the eleventh century. It was printed for the first time in 1480; in other words, it was for about four centuries propagated only in manuscripts. To get the correct text, it is therefore necessary to compare the various printed editions and old manuscripts, and this is no easy task. Most words of the Talmud are foreign to the Hebrew, so that a copyist not acquainted with the languages from which they are taken will have no criterion of the correctness of his

Digitized by Google

copy. We need not call the attention to the fact that many letters in Hebrew can easily be interchanged, as נ may readily be taken for a ג, a ב for a כ, a ר for a ד, and *vice versa*. So that four manuscripts or editions may present four different readings, and which of these four shall the editor choose? It is, therefore, not only a copying of an old book for another reprint, but the meaning of the word must first be determined anew; then the etymology must be found, and this will fix the true reading; or, to put it differently, almost the whole work of R. Nathan, of ths eleventh century, had to be done over again.

Add to this another difficulty, that of finding where a certain word appears in the Talmud. Often all the twelve heavy folio volumes had to be searched. In the time of R. Nathan the pages of the Babylonian Talmud were not fixed, as they are now, so that you could quote by leaf and page. When a writer quoted a passage he would indicate the chapter of the treatise and the title or beginning of the debated subject (סוגיא). Thus we find a peculiarity of the second Venetian edition explained. R. Solomon Aarkevolti, the editor, in a note excuses himself for misprints on the plea that the book was printed on Saturdays, so he could not write or correct errors. Rappaport considers this a childish excuse, and childish indeed it is; for it was wrong in the first place to print on Saturday, and in the second place not to correct during the week. But the solution of this secret may be found in the fact above mentioned, namely the difficulty in first finding the passages. Many manuscripts had omitted the discussion heads (סוגיות), and quoted only the chapter, and the editor of the printed editions did no better. The chief task lay, therefore, in hunting up the omitted passages quoted in the first Venice edition (1531. By the way, the best edition), and giving the page on which they were to be found. And this was poorly done. Out of a thousand passages, perhaps only fifty were given correctly. Thus, wherever in the Arukh the Talmud was quoted Dr. Kohut had to rummage the whole chapter through till he found the required passages, a work which all who had similar experiences must pronounce immense. Besides, our printed Talmud has different readings from the manuscript Talmud quoted, so that quoted passages often do not appear in the Talmud at all.

We have till now spoken only of the Arukh, as R. Nathan left it; so far the learned Doctor was only the editor. But we meet him also as original author, for the Arukh was by no means complete. About two thirds of all words had yet to be added; words which were not put down by the original writer at all, and these new words had to be explained and derived. Thus the "Arukh Completum" (for now it is complete) really consists of two works—one of R. Nathan and one of Dr. Kohut. Add to this the fact that modern linguistic science has progressed wonderfully in the last two centuries, so that all derivations and etymologies given by the Rabbi of Rome had to be revised, corrected, and often rejected and new etymologies found.

Digitized by Google

A second characteristic of the work is one that Dr. Kohut can truly be proud of. He was the first to prove, in opposition to Rappaport and Geiger, that R. Nathan, of Rome, was not the first to write a word-book of the Talmud. Peculiar it is that when only three hundred years had passed after the close of the Talmud, it was found necessary to collect foreign words and explain them. This was done by R. Zenesch Ga'on, and this book was named *Arukh*. Rabbi Nathan also gave this name to his book, which was founded on that of his predecessor. Thus, in the article קמז s., he says: כך מצאתי בערוך אחד ("Thus did I find it in one Arukh"), doubtless that of R. Zemach Ga'on; again s.v. מגל he mentions the Ga'on by name. In a manuscript of the עקרי התלמוד in my possession, by Zakkuto, author of יוחסין ס', many passages occur quoted from R. Zemach, from which may be shown clearly that R. Zemach Ga'on wrote a lexicon and called it Arukh. This often was in R. Nathan's mind while writing his own work. This result of Dr. Kohut's investigation is now accepted as true, and Dr. Weiss, in his history of the Jewish tradition, treats it as perfectly proven.

But not only this first Arukh was used by the President of the Roman *Yechibah*, but also commentaries of the first Rabbis are incorporated in his work, and no one is credited for what was taken from his writings. To get the explanations of these first commentators we must apply to the Arukh, as the commentaries themselves are either lost or buried in old libraries hard of access. Some of the old Rabbis quote passages from *R. Gershon M'or Haggolah* (the teacher of Rashi's teacher), and these again are found also in R. Nathan's book. This led Dr. Kohut to suggest in his first volume that the author of the Arukh made extensive use of the commentary of R. Gershon and also of Rabbenu Chanan'el, and that these books must be in manuscript in the Vatican Library. When Dr. Berliner, subsidied by the Prussian government, went to Rome to look at valuable manuscripts in that library, he found one there of these two Rabbis, and kindly allowed Dr. Kohut to copy them. Thus from the second volume of the Arukh Completum all explanations taken from these sources are put in quotation marks. It surely is no slight work to trace all this back to the origin. Why R. Nathan gives no credit for what he took from others is not hard to see. He follows the rule which writers after him also adopted, of quoting no one by name, but at the end of his work he says: "What I have seen, heard or read, I compiled," and thus gives it in a general way.

This wholesale quotation does not deduct aught from the value of the book; on the contrary, it enhances it; for it presents to us the results of a scholar's research and preserves for us opinions and explanations which otherwise would have been entirely lost.

Besides all this work to the text of the Arukh, correcting errors, adding new words, improving etymologies and showing the sources from which they have been taken, Dr. Kohut has given to the modern student a short road to knowledge by making his Arukh Completum not only a dictionary, but also an encyclopædia of the

Digitized by Google

Talmud. Some articles even take the form of monographs; thus in vol. I we find all popular proverbs found in the Talmud grouped together. For technical terms and those used in schools, the Arukh Completum is a perfect concordance. All possible scientific subjects are similarly grouped, so that any one wishing to learn of the geography, history, astronomy, etc., of the ancient Hebrews, will find in this book a list of all passages he needs to work it out. At the close of every letter R. Nathan wrote a poem, usually in form of acrostic, which the editions omitted. Dr. Kohut not only restored, but also explained them, and that was no easy matter, for they are written in a hard and uncouth style. In the body of the book, R. Nathan had introduced illustrations here and there. and for want of proper type, I suppose, the printed editions have not one of them. Dr. Kohut put them back in their places.

Thus the great work, begun in the eleventh century under the shades of Rome, was finished in the new world. Four volumes appeared in Europe, and four are to appear here. And for this second half of the great publication the thanks of the learned world are due chiefly to Mr. Jacob H. Schiff, and to the Congregation Ahawath Chesed, and other high-minded men, who have contributed so richly to the material wants of the book, and have shown that America is truly aiding the cause of Judaism and Jewish science.

What wonder, then, that to complete so great a book it required the patience, diligence and perseverance of twenty-five years, day and night, and what wonder that the ending of the task was celebrated as a holiday by the scholar's family and by his congregation. Well may the Temple Ahawath Chesed be proud to have as their minister a man of the learning and renown of Dr. Kohut. May this erudite Rabbi live long yet amongst us and enjoy the rest of his life in health, prosperity, happiness and peace. W. W.

The Poems of Emma Lazarus. In 2 Vols. Houghton, Mifflin & Co. New York and Boston.—The two volumes which contain the poetical writings of Emma Lazarus are so widely different in nature as though written by different authors The first draws inspiration from the serene atmosphere of Concord, the second from the tragic persecution of the Russo-Jews. No better index could be had of the marvelous change which developed in Miss Lazarus during the latter years of her life than is afforded by these two volumes. The earlier has no recognition of the Jew, the later is well nigh oblivious to other themes.

The value of this work is enhanced by a portrait of the author and a sketch of her life, which will give to strangers a fair estimate of her appearance and character. To those who were fortunate enough to know her, any biographical sketch must be inadequate to convey the recollection of her earnestness, her enthusiasm and her power.

Of the poems in the first volume, "Admetus" is probably the best known, and has won the highest praise. When it first appeared

Digitized by Google

critics here and in England hailed it as a work of great merit, which proclaimed its author to be a writer of unusual grace and force, and it has lost nothing in the lapse of time since then. These lines, for example, contain a volume of philosophy :

> " O men ! ye have not learned in all the past
> Desires are barren and tears yield no fruit.
> How long will ye besiege the throne of gods
> With lamentations ? When lagged Death for all
> Your timorous shirking ? We work not like you,
> Delaying and relenting, purposeless,
> With unenduring issues ; but our deeds,
> Forever interchained and interlocked,
> Complete each other and explain themselves."

The true spirit of American institutions rings out with fervor in " How long." We quote :

> " The distant siren-song
> Of the green island in the eastern sea
> Is not the lay for this new chivalry.
> It is not free and strong
> To chant on prairies 'neath this brilliant sky."

But to Jewish readers the second volume is necessarily of keener interest. Here are all the poems on Jewish subjects, and there is in them a fire and an evident purpose—a missionary sense —which the other cannot have. " The Dance to Death" is too well known to need special mention here, and eloquent passages are too frequent to warrant selection. In " The Banner of the Jew," the spirit of the Maccabees and the song of the prophets are linked together, while " In Exile" is at once an ode to liberty and a pastoral of unusual sweetness and strength.

The publishers have done their work well, and the books form a desirable acquisition for every library. They should certainly be in every Jewish home, as viewed either as general literature or as Judaica they are equally valuable.

SPECIAL NOTICES.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once ; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as " bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty five cents a bottle.

Digitized by Google

OFFICIAL DEPARTMENT.

OFFICE OF THE EXECUTIVE COMMITTEE,
NEW YORK, February 18th, 1889.

To the Officers and Members of the Lodges of the I. O. B. B.

WORTHY BROTHERS:

THE annual recurrence of the happy festival of Purim would seem a fitting moment to address you in behalf of one of the many noble objects of our beloved Order, and to request that some portion of the gifts you are in the habit of bestowing at this period should be conferred upon a work which must commend itself not only to every member of the Order, but to every Israelite.

I refer to the EDUCATIONAL WORK which we have undertaken in the far East, and which, as you must be aware from my last annual report (pages 57 to 68), to which I would again most earnestly invite your attention, is progressing with most gratifying results, especially in the ancient capital of our race—Jerusalem.

In that hallowed, historical city, we have now established a Lodge of the Order which is nobly devoting itself to the instruction of our co-religionists in those branches of knowledge which will be an essential aid in rendering their recipients self-reliant and self-supporting men—rescuing them at length from the long, dark night of ignorance and pauperism.

One of the By-laws of the Lodge prescribes that

"No one shall be admitted who sends his children to a Mission School for the Conversion of Jews."

Another, that

"An Evening School shall be established."

Digitized by Google

The latter purpose has been carried out, and since last October we have in successful operation in the new school house of the Jewish-German Orphan Asylum an Evening Free School attended by 250 pupils, composed of youths and men, under the instruction of excellent teachers, and directed by our worthy Brother, Dr. William Herzberg, President of Jerusalem Lodge No. 376 and Director of the Jewish Orphan Asylum, a gentleman enjoying a high European reputation for philanthropy, and who is indefatigable in his efforts in this noble behalf. But it is for the JERUSALEM ORPHAN ASYLUM and TECHNICAL SCHOOL (the latter under the supervision of the well-known Nissim Behar), for which we now ask a continuance of your benevolent assistance. These institutions commend themselves to every enlightened and charitable Israelite, and should receive the cordial support of our brethren.

We call upon you then as Lodges, or as members in your individual capacity, to renew your contributions.

Every Lodge can subscribe something and make collections; every brother give towards objects so worthy, and our *united offering* be substantial testimony of our practical sympathy and faithful devotion to the great cause of enlightened philanthropy.

Fraternally yours,

JULIUS BIEN, *President.*
M. THALMESSINGER, *Secretary*

DAKOTA JEWISH FARMERS' RELIEF FUND.

CONTRIBUTIONS OF THE I. O. B. B.

In THE MENORAH for December we published the appeal of the Executive Committee of the Constitution Grand Lodge and of Minneapolis Lodge in behalf of the suffering Jewish Farmers of Cleveland Township, Dakota Territory, and in answer to these appeals have already recorded (see Official Department MENORAH for De-

Digitized by Google

cember and January) the contributions made by the lodges of the I. O. B. B.

The total sum received up to our last advices amounted to $1,435. In addition to the names already given, the following must be mentioned;

Minneapolis	Lodge,	Minneapolis, . .	$100.00
Bethel	"	Cincinnati, . .	25.00
Louisiana	"	Shreveport, La. . .	25.00
Mendelssohn	"	Louisville, . .	10.00
Joshua	"	Phila., . . .	10.00
Judith	"	Canton, Miss., .	9.00
Amos	"	Scranton, Pa., . .	5 00
Jepthah	"	Patterson, N. J., .	5.00
Cremieux	"	Phila.. . . .	5.00
Rodef Sholem	"	Wilkesbarre, Pa., .	5.00
			$199.00
Previously acknowledged, ...			1,236.00
Total, ...			$1,435.00

Digitized by Google

Digitized by Google

Digitized by Google

THE MENORAH

VOL. VI. *APRIL, 1889.* NO. 4.

IMMORTALITY

BY REV. DR. ALEXANDER KOHUT.

IT is Elazar Hakkapar who says: "Those born must die, the dead must revive, the revived must be judged; irrespective of thy will thou art born, irrespective of thy will thou wilt die, and irrespective of thy will thou wilt be called to account." Thus lie before us the two riddles of the world yet unsolved, the two great questions which no investigation of thinkers, no ripened experience of observers could explain, life and death.

Life is the gleam of lightning in an intense night stretching out before and behind man, and all that can be perceived by this quickly disappearing glimmer is so wonderfully commingled with light and darkness that recognition is almost impossible. Could we ourselves enlighten this double night, could we understand the first germination of man, comprehend how good and bad qualities, powers, abilities, talents, preferences and inclinations—in short all advantages and faults of parents—are engrafted into their posterity; could we understand the mysterious generative process of nature, then we could have a better conception of the second and darker mystery, the grave and the life beyond. And because we have not, all efforts of physicists, philosophers and theologians to explain them are only hypothetical.

Indeed, the scientists and philosophers, especially the sceptics, consider it an easy task to explain the whence, while the whither is either not touched by them at all or else very unsatisfactorily. The origin of man, they say, is like that of every form of nature. Like begets like, develops,

Digitized by Google

fulfils its functions. Man is a machine, intricate in construction, and when an injury is done to it, useless. We may for a time correct, and, even with the injured portion it may work for a time till rendered entirely useless through the breach of its chief wheelwork. And then? Chaos. A machine has no future. Man lives good or bad, wise or foolish, useful or harmful. And when the machine is brought to a stop, it can never be repaired again. The lifeless corpse is interred, and what is usually called soul departs like a mist and is of still less use than the body, which may help produce animal life again. Thus barren and cheerless is the material conception of the whence and whither of human existence viewed through the spectrum of materialists.

Only religion puts on a brighter garb. True theology cannot drive away the shadows that surround us; it can only say with our text, irrespective of thy will thou wert born; irrespective of thy will thou wilt die. Thy pleasure was not consulted when thou didst come forth, and for the time that thou shalt leave divinity has a refreshment to give to the soul by assuring us that above these shadows there gleams a heavenly light the more brilliant the further we are removed from the black planet, earth. From this point of view we are soon reconciled to the two secrets of birth and death. True, it is oppressive to know that the first step into life is already an approach to death; but it is an unfailing source of consolation to us that with the destruction of all that is material in us there remains within us something defying annihilation, and this something—soul, spirit, or whatever you call it—renders man the image of God. The oppression felt at the thought, "Those born must die," is balanced by the comforting assurance, "Those dead will revive."

Here, however, scepticism again rises and denies a resurrection. Now, we do not enter into the old discussion whether the revival will be in body or in spirit. We do not answer as an old rabbi is reported to have done in this wise:—A heretic once asked Gabiha ben Peziza, "How is it to be supposed that the dead be again awakened to life? Behold, what was, is no more; how can that be again which

Digitized by Google

is no more? Upon which he received the reply, "Behold, what was not is come to pass; how should not that be which was once already?" We refrain from all questionable explanations; we speak of the undoubted resurrection according to which every one who dies is wakened to new existence, not only by the inborn gift of immortality, but also in the memory of man and history. Immortality can only be retributive as the Bible says: "Many of those that sleep in the dust shall awake, some to eternal life, others to eternal shame." We, too, know only of this classification—eternal life or eternal shame. Moses, for instance, lives in history an eternal life, Korah an eternal shame. Mordecai and Esther live in the blessed memory of history, while Amalek and Haman are marked for everlasting shame. Socrates, Plato, Aristotle, Jehuda Halevy, Maimonides, and all the bright genii of humanity live an eternal blessing, and they who have handed the cup of hemlock to the thinker and all who have gained the notoriety of Herostrates, they live in eternal shame.

Who is there that would say that our Washington, Franklin, Jefferson, Webster are dead? They shine brightly in the sky of our country's history, even as the Arnolds live in the night of their treacherous existence for ineradicable shame of their misdeeds. Not the greatest sharpness of the smartest, nor the keenest power of the mightiest can hide an unjust deed in the world. In the interwoven destinies of man stands the tremendous angel of vengeance, and the dark sword of retribution appears under the veil of subsequent events. The sage is therefore right when he says: "Irrespective of thy will thou art born, irrespective of thy will thou must die, and irrespective of thy will thou are taken into account." The great book of history is opened, every grand, noble and happy rendering deed is therein noted in gilt edged leaves, and every abominable deed is put down therein on the black page of eternity.

"There is no paradise, no hell," says the Talmud, which introduces to us an old woman bearing a torch in one hand and a pail of water in the other, uttering this wise

Digitized by Google

sentence : "There is no hell," she continued, "and if there be one I would extinguish its fire with this water : there is no paradise, and if there be one I would burn it with this torch !" Those actions which render men happy, they are all joys of heaven, and the weird fire blazing from the conscience and evil deeds of the wicked is a hell. Come then, ignite all those paradises, extinguish all those hells which a false belief preaches to you, but plant new paradises in great, world redeeming deeds that may become a blessing to mankind. Mourn not that this earth is a vale of woes, which all must enter ; fear not death, as making an end to all life ! Make rather the earth to be such a paradise, where the heavens may be reached by applying the heavenly gifts bestowed upon us for great actions benefitting yet the coming generations. Whoever lives must die, whoever dies must revive, and he is so revived as he has lived—a curse and eternal shame if his life was a curse ; but for eternal splendor and ever renewed blessing if in this word his life was a blessing.

THE PERSONALITY OF HONORÉ DE BALZAC.*

BY MARY H. FORD.

"We have already written, we will still write much, we will always write about Balzac."—LEON GOZLAN.

PART I.

IN every literature we find a few names which shine like fixed stars across the centuries, names which are imperishable because in them is crystallized the humanity of their epochs, and in a different sense of all epochs. Thus the world breathes through Shakespeare and Chaucer, Goethe and Jean Paul, Rabelais, Moliére and Balzac, and it is fitting that France should have produced the last of these ineffaceable names. For to personify his own *Zeit-Geist*, a man must live in an atmosphere suited to its development,

* Expressly for the MENORAH.

Digitized by Google

and while the modern spirit is free and untrammelled elsewhere than in France, there it has been stirred to its depths again and again by the struggles through which it has endeavored to attain self-knowledge and perfect growth.

No man ever lived the spirit of his age more perfectly than Balzac. He was in every sense a modern, and his life was short, feverish and intense. He lived two centuries, one might say, in fifty years, and his life, which was outwardly calm and unaffected by the course of great events, is most interesting on account of the magnetic personality of the man. Gautier says Balzac's life can never be written because its current was broken so frequently by unexplained absences and disappearances, and because while in one way the most genial and open-hearted of beings, Balzac had a peculiar reserve which impelled him to keep his greatest joys hidden even from trusted friends. Thus his life was a double one, and while one half of it is perpetuated in the sympathetic memorials left by his sister and friends, one must gather the remainder, to a great extent, from what he has written about imaginary people. While Balzac by no means could be placed among those writers who constantly retail their own sorrows for the delectation of the public, he possessed an individuality too genial and all-embracing to be suppressed, and therefore, though always impersonal in one way, his works are in another, a never ceasing revelation of his soul.

Balzac was born at Tours on the 16th of May, 1799, and was named Honoré, from the fact that the saint of that name presided over his birthday. Balzac's parents were well-to-do intelligent people, and apparently endowed with more than the average strength of character, though neither of them possessed qualities which would seem to render the gifts of their remarkable son a matter of inheritance. The family government was a trifle severe, and the children were ruled with some strictness. Madame de Surville (nee Balzac) describes Honoré as a charming child, with great brown eyes, smiling lips, and abundant hair, who invariably attracted the attention of passers-by, when walking with his nurse, by his

Digitized by Google

gayety. He seems to have been a sensitive, joyous-hearted boy, somewhat repressed by the severe and slightly unsympathetic atmosphere of the home circle, but for that reason united in a more tender intimacy with his sister, afterwards Madame de Surville. The latter relates how her brother constantly allowed himself to be punished for her faults, and how, when she grew old enough to perceive the injustice of this and insisted upon confessing her short-comings, he would say, "Now, don't do that again ; I love to be scolded for you !"

The great event of the boy's childhood was a visit to his grandparents in Paris. Here the child was petted and caressed to his heart's content ; his sensitive nature expanded in the warmth of appreciation, and when he returned home he could tell of nothing but his visit, his grandparents and their kindness to him. Sometime after the grandfather died, and Honoré, though but a little fellow, was so deeply affected by the thought that he would never see this beloved relative again, that he could not speak or think of him without tears springing to his eyes.

Long after this sad event Laura (Madame de Surville) was one day reproved by her mother on account of a childish misdemeanor. For some reason she did not sufficiently feel the seriousness of her fault, and with difficulty repressed a frivolous inclination to laughter. Honoré, feeling the melancholy consequences of such levity, came up to her and whispered in tragic tones, "Think of grandpa's death !" certain that such a melancholy suggestion would dispel all inclination to merriment.

Balzac was not a precocious child, or at least made no outward manifestations of precocity. He devoured fairy tales like all imaginative children, and loved to play upon an old red violin, only ceasing when his performances had made the pet dog howl, and his sister begged him to desist. He sometimes said precocious things, but his genius was so unsuspected by the family, that when such a remark fell from his lips his mother would invariably reply, "You don't know what you are saying, Honoré." When the boy was

Digitized by Google

seven years old he was sent to the college at Vendôme, which was then very celebrated. Balzac, however, seems to have received very little profit from its instructions, and the description he gives of it in *Louis Lambert*, does not impress one favorably in regard to its advantages for the development of an expanding mind.

Balzac remained at Vendôme seven years, and was then obliged to return home on account of the alarming condition of his health. During his stay at the college he was a very lazy scholar, never knew his lessons, never had anything to say, and appeared to his instructors merely a stupid uninteresting boy, whom it was impossible to arouse. Yet it seems as if his broad white forehead and wonderful eyes might have attracted their attention, and a little sympathetic interest, a gentle guidance of his unfolding genius, would have made a very different scholar of the dreamy imaginative boy. As it was, he found nothing of the kind. Neglected, and indifferent to his studies he turned eagerly to the college library, found his way into the good graces of the monk who had it in charge, and in this way obtained free access to the books. In order that he might read in quiet, he committed faults which he knew would bring upon him the punishment of solitary confinement, and thus passed many delicious hours with the volumes which he had secreted. Leading such an unnatural life, he became morbid, introspective to an exaggerated degree, and devoted himself to writing the famous *Treatise on the Will*, which figured so largely afterwards in *Louis Lambert*, and *Le a Peau de Chagrin*. A boy of twelve or fourteen who has swallowed an entire college library—for one can hardly call the kind of omnivorous mental deglutition Balzac indulged in at Vendôme reading—and whose mind is entirely occupied with the discrimination of intellectual functions, and the connection of matter and spirit, is sure to suffer in health, and it is not surprising that Honoré was taken home in a condition approaching that of coma. Only his wonderful constitution enabled him to recover, and we are surprised to find that he not only did so, but that after his mind had regained its tone, he seemed to

Digitized by Google

retain a tolerably vivid recollection of the reading he had done in such a very unwise fashion.

Balzac finished his college course with as little honor outwardly as he had won at its beginning, but we may be sure, from the glimpse we have had of his inner life, that his studies were far from unfruitful. In 1814 his father removed to Paris, and we find the youth some time afterward studying law. Later, when he had completed his studies, he was offered a fine business opening, with an established and wealthy lawyer. The proposal was made that Balzac should marry his patron's daughter, receiving a suitable dowry with her, become the partner of his father-in-law, and in ten years succeed to his practice and position.

To be continued.

THE ORDER B'NE B'RITH IN ROUMANIA

By Joseph Stern.

IT was in 1872 that the Society Zion was founded in Roumania by Benjamin F. Peixotto.

In all essential ideas the organization was a reproduction of the higher principles of the B'nē B'rīth of America. There was too much ignorance and prejudice both in the country itself and in the United States to permit of its then being a direct branch of the Order. The politicians of our land and our co-religionists in America underrated too much our character and courage and mental stamina to admit of such recognition and affiliation. Bro. Peixotto however, after he had made a tour of Wallachia and Moldavia returned to Bucharest and at once instituted the first school or Lodge of Zion. Constitution and Ritual were very similar to the parent organization, authority was obtained from the Gov-

Digitized by Google

ernment and the Society entered upon its enlightened philanthropic work.

Now after seventeen years we have been able to become openly and before the world an integral part of the great Order founded in New York nearly fifty years ago and District Grand Lodge "Zion" No. 9, I. O. B. B., of Roumania is a fixed fact.

On the 1st of March the distinguished delegate of the Constitution Grand Lodge Bro. Dr. Julius Fenchel, of Berlin, with whom Bro Dr Adolph Stern had previously conferred during a visit to the Imperial German capital, arrived in Bucharest and was received with all honor.

On the same day the Zion Society held a general meeting (Adunarea Generale) at which the representatives of all the Schools or Lodges of the country were present and resolved unanimously to become affiliated with the I. O. B. B.

On the 2d of March with due and impressive ceremonies Fraternitatea Lodge 1, of Bucharest, the first of the Zion Societies was converted and duly installed as a lodge bearing the number 380 of the I. O. B. B.

On the 3d of March the last session of Zion was held, the Illustrious President Brother Dr. A. Stern presiding and all the Deputies being invested with due authority from their respective cities, formally and by unanimous vote transformed the Society into the organization of I. O. B. B.

The prescriptions having thus been complied with Bro. Dr. Julius Fenchel the Grand Deputy of the C. G. L, then formed and constituted the *Grand Lodge Zion, No. 9*, of Roumania and duly initiated the qualified members of "*Marea-Loja, Zion, No. 9, pentru Romania.*" Election of officers followed when the following gentlemen were chosen:

President of the Grand Lodge, Bro. Dr. Adolph Stern; 1st Vice-President of the Grand Lodge Rev. Bro. M. Beck; 2d Vice-President of the Grand Lodge, Bro. Dr. Albert Blumenfeld; Secretary, Bro. Joseph Stern; Treasurer, David Gabriel; General Committee with title of Synhedrium (in remembrance of Zion), Brothers Dr. A. Erdreich, S. L. Gutman, M. E. Cohen, Max Juster, Joseph B. Brociner,

Digitized by Google

and Mayer Marcus. Member of the Executive Committee C. G. L, Dr. Adolph Stern. Member of the Court of Appeals, C. G. L., Benjamin F. Peixotto of New York

On the evening of the 3d of March a grand banquet was held at which nearly one hundred brethren were present. Toasts were drunk to Bros. Julius Bien, M. Thalmessinger and Benjamin F. Peixotto. Speeches were made by Bros. Drs Fenchel, Stern, Beck, Blumenfeld, Brociner, etc., etc. The greatest enthusiam prevailed and joy beamed on every face.

On March 4th, Bro. Dr. Fenchel accompanied by the delegates repaired to the beautiful city of Braila and there installed *Peixotto Lodge II., No. 381.* Next day at Galatz he instituted *Bien Lodge No. 382*, and the news was transmitted by cable to Bro. Pres. Bien at New York.

On the 7th of March *Egalitatea Lodge, No. 383* was instituted at Ploesti. On the 9th of March *Luptatorul Lodge No. 384*, was installed at Craiova and on the 10th of March *Stern Lodge No. 385* was instituted at Turnu Severin. At the latter two installations Bro. Joseph Stern, Grand Secretary, assisted Bro. Fenchel. And thus the great work so long desired, so anxiously prayed for was consummated. From the Austrian frontier which he had now reached Bro. Dr. Fenchel bade farewell to the escorting brethren and returned to Berlin. The parting was most affectionate the worthy brother having produced the deepest impression upon all hearts and his official visit will be ever gratefully cherished.

The installation of the remaining Lodges at Focsani, Buzeo, Berlad, Roman, Bacau and Pitesti will take place as speedily as possible.

At length then after all these long years of trial, of patience, of working alone, we are permitted to enter the grand family The offspring returns to and is welcomed by its mother. The child of the Orient is received by the parent of the Occident. The "lost link" is found, it is a part and parcel of the great chain which unites and solidifies all Israel.

Digitized by Google

HISTORY OF JEWISH LITERATURE

By Dr. Gustave Karpeles.

Translated from the German by Richard J. H. Gottheil, *Ph. D*
Columbia College, New York.

SECOND PERIOD.

The Judæo-Hellenic Literature from 200 to 100 B. C. E.

THE HELLENISTIC LITERATURE.

OF much greater poetic value are the *Sibylline Books*, for they were founded on prophetic and apocalyptic patterns found in the Bible. Perhaps they represent a second period of Judæo-Hellenistic poetry. The legend of the Sibyl as prophetess and soothsayer had come to the Jews from Rome. It shows a spiritual progress beyond the idea of the Grecian oracle, and was at that time a welcome medium to announce the coming of the Messiah, the end of the world, and the glory of the Kingdom of God. Still more useful was it to praise the advantages of Judaism, and to contend against the polytheism of heathendom. That which under their own names, and as Jews, the Hellenistic poets dared not say, they put in classic verse in the mouth of the heathen Sibyl, that she might proclaim it to the peoples of the earth. And so true and convincing were these Sibylline visions, that not their own times merely, but later centuries also, listened to their annunciations.

The mystery of secrecy disappeared when the ideas which here are seen in mystic guise, became the common property of humanity. Thus the Sibyl was forgotten. Only in the sixteenth century were the Sibylline books found again in part, and recognized as forgeries. In the present century, all save two parts have been found; and the fourteen books of Sibylline prophecy have received the credit due to their true value and historical importance.

Criticism does not doubt the value of this remarkable col-

Digitized by Google

lection of Jewish and Christian prophecies on the basis of the Hellenistic theosophy. But it is by no means certain of the date of the various books, their place of origin, and their religious descent. Only the *third* book—that of the so-called Erythræn Sibyl—can certainly be ascribed to a Jewish author, who collected therein ancient heathen oracles and traditions, changed them and incorporated them with the Biblical prophecies. The *fourth* and *fifth*, and portions of the first, second, eighth and the three last books are probably of the same origin. These prophecies of the Erythraen Sibyl praise the deep meaning of Judaism and the author is without question one of the Hellenistic poets of Alexandria, who lived at the end of the last or the middle of the second pre-Christian century. Solemn and anxious is the tone of this Sibyl, who claims to be sent by God to call the men of a sinful generation to repentance. But they do not listen, and therefore are doomed to destruction. The generations of the past pass before us, and the empire of the future appears. All are destroyed save the holy generation of God-fearing men, those who practise righteousness and love. The picture of the judgment of the nations is a frightful one. . . .

> But when the anger of Almighty God comes on you,
> Then will you recognize the presence of the Great God.
> But the souls of men will sigh heavily,
> And they will lift up their hands unto the heavens.
> Then will they begin to seek aid from the mighty king,
> And to ask for protection from the power of His wrath.

As a contrast to this apocalyptic scene of destruction by fire and flood, by war and pestilence, the Sibyl follows the parenetic methods of the older prophets, and shows us a beautiful scene of the everlasting peace of the nations and of the glories of the Messianic Kingdom, when Israel will again be free and all peoples will worship and acknowledge "the Everlasting King, God, the Great and Highest One." . . .

> Wretched Hellas, cease thine own glorification :
> Pray to the Immortal One, the High-hearted One, and cease from thy ways.
> Send to the town of the people, not knowing where help is,

Digitized by Google

Which has sprung from the Great God's Holy Land.
Serve the Almighty God, that you too may have portion,
When that too has reached its end, and the day destined
Comes unto men, to the good ones, by God's own command.
For to mortals will nourishing earth give in plenty
Gifts of most glorious fruits, in corn and in vines and in olives,
And for sweet drink, down draw the honey from heaven.
Trees, and fruits of the trees, and sheep in their sheepfolds;
Oxen and lambs of sheep and goats in their herds.
Wells will flow filled with milk, with milk white and sweet,
Again will the towns be filled full with their goods;
Nor will the fat soil of the earth know war or the cry of the battle.
Nor will the earth again, deep moved, groan up unto heaven.
War will be present no more, nor drought on the face of the earth.
Nor hunger again, nor the hail that destroyeth the fruit trees.
For over all the earth there will brood a great peace,
And unto the end of time each king will be friend to his neighbor.
And with one Law for the men of the universe
Up in the starry Heavens will rule the Immortal God.
One Law for all deeds done by imperfect mankind.
For a single God is He himself, and there liveth none other.

"Thus speak I the Sibyl, who have wandered from Assyrian Babel to Hellas, to tell to mortal men the miracles of the Lord. For God has shown to me what once has happened as well as what will occur; and has bade me proclaim it to the mortals!" With this epilogue the vision ends.

And the Sibyl of the Fourth Book makes the same claim to speak in the name of the Great God, to worshipers not led astray by the lying prophet Apollo; who instead of adoring stones have loved the invisible Creator of the World.

She also pictures the times when the daughters of the man who alone survives the flood, give rise to the ten generations that intervene between it and the last judgment and the beginning of the Messianic empire. And she warns the unfortunate ones to repent before judgment comes upon them.

Digitized by Google

The author of this beautiful poem, which in elevation of thought and depth of meaning is in no way inferior to the Third Book, probably lived about the year 80 A. D. in Syria or Asia Minor. It seems strange that it should have been called a "loving and tender Sibyllic-idyll."

He saw "in the fatal blow that his nation had suffered ten years before and the convulsions of nature that followed it, (the earthquake at Cyprus and the eruption of Vesuvius), the beginning of the great world-judgment that prophets and Sibylls had foretold. And whilst he warns his fellow-men against the sins of idol-worship and immorality, he comforts his stricken comrades by showing them the promised era of undisturbed happiness to follow the time of judgment."

To a much later time belong the last three books of the Sibylline prophecies. Some critics place them even in the seventh century. But they show only a few interpolations of Christian origin, and were probably likewise written in Egypt in the third century after Christ.

In the fifth Sibylline book there appears also that didactic poem that has descended to us under the name of an old Milesian gnomic, the so called *Poem of Phokylides.* Modern philology has with certainty referred this book to Jewish literature. It is a Biblico-moral anthology, composed probably in Alexandria at the time of the Roman Empire. On account of its ethical tendencies it was used late in the Middle Ages in the education of boys. In the form of an address to the heathens, Pseudo-Phokylides recites the laws of the Pentateuch that relate to the morals of private life and those that relate to public life apart from the Jewish nationality. He adds to this a collection of proverbs of a general ethical nature, ordered according to the chief virtues, as they were designated and treated in the Greek schools of philosophy. The whole construction of the poem and its exclusive object: "to give moral precepts from Biblical sources, but divested of all positive Biblical elements," show that the book belongs to the Judæo-Hellenistic series, which attempted to give the names and authority of Grecian poets and philosophers to Biblical moral teachings. We can

Digitized by Google

readily understand that the Humanists of the 16th century gladly accepted as a text book a work that gave them an opportunity to teach Biblical morals in classical form and from the mouth of an old Milesian. Nor is it to be wondered at that this didactic poem was later forgotten by Jews and Christians, and, like the rest of the pseudœpigraphic literature, never exercised any permanent influence.

But however tenderly we may treat the Sibylline prophecies, men did not hesitate to make the charge of fraud against the first representative of Judæo-Hellenistic religious philosophy, *Aristobulus*. His first biographer calls him "A liar and a cheat;" and later critics have extended these epithets to his people, claiming that "impious deceit" lay in "the nature of the Hebrews." Finally investigators were compelled to deny all authenticity to the fragments of his "Explanation of the Holy Laws," likewise preserved only in the collections of the Fathers of the Church, and to relegate it to the second century after Christ. Nor have attempts been wanting to restore the much maligned man's reputation. We could predict beforehand that the path would lay through the forger's workshop of the man who wrotè the report of Aristeas and the false writing of Artapan and probably also the letter of Eupolemor and the "Writing on the Jews." This latter had been ascribed to *Hekataios* of *Abdera*, and was couched in pseudo-sophoclistic verse (Pseudosophoclea).

Aristobulus, born at Panes at the source of the Jordan (181—145 B. C. E.), lived at the court of Ptolemy Philometer and was held in high esteem there. He wrote his book at the suggestion of that prince. He repeats the story of Pseudo-Aristeas about the Grecian translation of the Bible under Philadelphus and the legend of the earlier pre-Alexandrinian translation of certain parts; and also recounts trustingly the history of the exodus from Egypt, the conquest of the Holy Land, and the promulgation of the Mosaic Law. In fact he used the report of Aristeas and copied it bona fide—the more willingly, probably, as his own ideas were similar to those of that work; for he too endeavored to

Digitized by Google

exalt the Jewish system and to defend it from heathen attacks. Thus for instance when Monetho, Agatharchides and other anti-Jewish writers asserted that the Israelites were driven out of Egypt on account of a dreadful leprosy that prevailed among them, that they worshiped an ass's head in the Temple at Jerusalem, and that their Sabbath service was a laughable thing, even that they were in reality godless—is it to be wondered at that history became apologetic in its tone. They greatly overshot the mark however, when they made Plato use the Jewish Law, and when they asserted that even Pythagoras had derived his wisdom from the Books of the Bible. But all that we know of Aristobulus shows us that he wrote his history in good faith and from apparently historical sources. Nor would the Jewish Hellenist have dared to dedicate to his king a work full of lies, fables, and forgeries, if he had not himself been deceived.

For the importance of the man does not depend on these histories, but upon his philosophic investigations and expositions of the Law. His philosophy approaches that of the Peripatetics, and he especially affects the Aristotelian system. Whilst he was enthusiastic for the artistic life of Hellas, he was also filled with the religious ideas of his people. Did he not find that Aristotle had praised "the true Grecian bearing of the man, his abstinence and self-control" when speaking of a predecessor and brother in the faith? and did he not find in the metaphysics of this thinker a conception of the godhead as an everlasting, suprasensual, unchangeable being, which rendered it possible for him to harmonize this first attempt of Grecian philosophy to found Theism on a scientific basis, with the ideas of the unity of God which the Bible had taught him? Therefore he sought to find the symbolic meaning of any sensuous expressions found in the books of the Jews. Hence comes the *allegorical interpretation* which became typical of the further development of Jewish Hellenism, and which we have not found in the historians of that literature during its first period. For Aristobulus follows strictly in the footsteps of the Septuagint when he explains symbolically all the anthropomorphisms of the Bible,

Digitized by Google

and when he answers the king's question by saying that the Bible is not to be taken literally, but allegorically. Of course the mental progress of a century makes him advance further than the first translators, so that he for instance, explains the apparition of God on Sinai not as an actual appearance, but only as the exhibition of plain signs of his majesty. His explanation of the Sabbath—perhaps a direct answer to the attacks of Agatharchides—and his explanation of the holy number seven, lead us at once into the history of allegorical teaching of the Biblical word.

But it is not the stories and fables that Aristobulus copied from Pseudo-Aristeas which constitute his chief fault. The heaviest indictment against him is a third fragment ascribed to him, in which as parallels to his philosophic ideas are given verses of Orpheus, Aratos, Sinos, and even of Homer and Hesiod. They are supposed to prove the acquaintance of these poets with Biblical ideas, but are mostly falsified or changed (*Pseudorphica*). And this is supposed to be the same man who in a verse of Aratos expressly excuses himself for changing two syllables which in no way alter the sense of the passage, and who must have known that his forgeries of the much-read works of the great poets could easily be detected! And these interpolations are supposed to have remained unnoticed for centuries in cultured Alexandria! Such a supposition can hardly be correct. Is it not much more probable that Aristobulus only *cites* these verses, either from manuscripts that existed at that time in that form, and which the philological criticism of later times has purified, or that perhaps he copied Pseudo-Aristeas here also, whose conscience in this respect was so very elastic, and who could still more easily interpolate verses of Homer and Orpheus than verses of Sophocles and letters of queens and high priests? Aristobulus certainly knew the works of this forger, and took from some one of them the verses in good faith, as special ornaments of his defense of the Biblical ideas and the Jewish festivals. This is much more probable than the supposition that Aristobulus himself was the forger. Verses of Grecian poets of such high

Digitized by Google

antiquity showing a knowledge of and respect for the Jewish law, must have been especially valuable to him in his attempt to defend Judaism against the attacks of the Greeks and to harmonize the teachings of the masters.

That he should believe that the philosophers of ancient Greece should have known and expounded the Hebrew law was due to the tendencies that governed him. We can the less look upon it as a fault since he only repeated what learned Greeks themselves had said before him. For Megasthenes had explained that all the wisdom of the Greeks had been learned from the Jews. Klearchos and Theophrastos had lauded their morals and their customs, and Hermippos had spoken of Jewish influence upon the teachings of Pythagoras.

Thus the reinstated Aristobulus may be regarded as the founder of the Judæo-Hellenistic religious philosophy—or at least as its first-known representative. The above-described apocryphal "Book of Wisdom," a growth upon Aristobulan ground, marks the middle epoch of this Theosophy. But in the works of *Philo* it attains its apogee. Born between 30 and 20 B.C., he lived to the reign of Caligula. to whom his Alexandrian coreligionists sent him as ambassador in the year 39 or 40 A.D.

WASHINGTON!

BY BENJAMIN F. PEIXOTTO.

THE Hebrew yields to no man in his love and reverence for the illustrious "Father of his country." The name of George Washington is endeared to his heart as no other name on the pages of political history. It is taught to his children as an exemplification of all that is most righteous, noble and just in the career of man. He is not ashamed to be ridiculed by his veneration of the virtues of the man who, from the cradle to the grave, bore a spotless life, and scorned to tell a lie. There was in Washington

Digitized by Google

nothing mean. His was the broadest humanity. He was the brother of all men, not only in the Masonic sense (for which we, however, still more venerate him), but in that exalted degree which made him "the first in war, the first in peace, and the first in the hearts of his countrymen."

In the greatest struggle for liberty which the world has known, which secured for the first time the rights of man, Washington was ever quick to recognize virtue and patriotism, come from what source or country it might. Thus Lafayette and Steuben, thus Kosciousko and Pulaski, Haym Solomon and Moses Seixas were equally recognized as patriots. Catholic, Protestant and Jew were alike in his eyes, and he nobly expressed to Moses Seixas, on his visit to Newport in August, 1790, in answer to the address of the Hebrew Congregation, the grand thoughts which underlie and make eternal the liberties of this country.

Concluding his address he said:

"The citizens of the United States of America have the right to applaud themselves for having given to mankind examples of an enlarged and liberal policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights—for, happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support. It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity. May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig-tree and there shall be none to make them afraid. May the Father of all mercies scatter light and not darkness in our paths and make us all in our several vocations useful here and, in His own due time and way, everlastingly happy."

The Centennial of his inauguration as first President of the United States of America, which took place in New

Digitized by Google

York City, April 30, 1789, will be commemorated in a manner illustrative of all that has resulted in the perfection of free government, in the arts of war and peace, in the science of invention and industry, and, above all, in the sacred love and veneration in which now and forever will be held the memory of Liberty's noblest champion, of Humanity's greatest hero, GEORGE WASHINGTON !

INSTITUTION OF THE I. O. B. B. IN ROUMANIA

OFFICIAL REPORT.

To the Most Worthy, the Venerable President of the I. O. B. B., the Hon. Julius Bien.

NEW YORK.

HIGH HONORED BROTHER PRESIDENT :

In accordance with your official letters of instruction delegating me as your representative, for the purpose of installing lodges and instituting a Grand Lodge for the Kingdom of Roumania, I journeyed from Berlin to Bucharest, the capital city, and was received on my arrival by the Advocate, Dr. Adolph Stern, the Grand Rabbin Dr. Moritz Beck, the Dr. Medicine Albert Blumenfeld, and the Banker Joseph Stern, in the most hospitable and courteous manner. In fact, the great cordiality with which these gentlemen received me, as well as their subsequent untiring attention, endeared them very greatly to my heart.

On the 2d of March, 1889, a meeting was held of the representative members of the Society Zion, both of Bucharest, and the cities of the interior, who had been specially called for the purpose, at which I delivered an address, setting forth a brief history of the Order, its rise and progress, the work of charity and benevolence, of enlightenment, and progress it had accomplished during the near half century since its foundation in America. I represented that only its

Digitized by Google

works of benevolence, the aiding of unfortunate brethren, the assistance of widows and orphans, and humane acts in general, were its secrets. These it sought not to parade to the world, but thought best to accomplish, in true brotherly love, quietly, and without ostentation. All else was open as the day. It had no ulterior ends, it sought no political objects, it thought only of "good deeds in a naughty world," and tried to perform them. This noble fraternity starting out with a few poor brethren, had grown to be an order of 25,000 members, stretching from the Occident to the Orient. Such a society, with such small beginnings, must surely have possessed the true germ of humanity the basis of Judaism, or it never could have thrived and become the vigorous and powerful brotherhood it was to-day. I then expounded the laws and the subdivisions of the Order into an Executive, a Legislative, a Judicial; a Constitutional, a District and Subordinate division, and explained how these several departments were constituted, their powers and prerogatives, how each body revolved around, or partook of the light of the other, and yet remained comparatively independent. How parliamentary laws governed, how by mutual concession, by patience, and by love, harmony and concord ruled, and the great work of brotherhood was carried on.

At the conclusion of my discourse, the authorized delegates voted unanimously to institute the first lodge immediately, and under and by virtue of the dispensatory power given me, I proceeded to install the first lodge of the B. B., and to initiate fifty-two members as brethren according to our ritualistic forms, and thus constituted *Fraternitatea Lodge I.*, No. 380 of Bucharest, as the first star in the constellation of the Roumanian firmament of the I. O. B. B.

The following brethren then having been elected, I proceeded to install them in office, viz.: President, Bro. Dr. Albert Blumenfeld; Vice-President, Bro. Dr. Erdreich; Recording Secretary, Bro. J. D. Bally; Financial Secretary, Bro. S. Jacobsohn. The election of Treasurer was deferred.

Having thus instituted the lodge, installed the officers and conferred the Charter, I briefly addressed the officers and

Digitized by Google

members upon their relative duties. Bro. Dr. Blumenfeld, in an eloquent speech, returned thanks to the M. W. C G. L. and to me, its representative. A telegram was then read from Humanitas Lodge No. 351, of Germany, congratulating Fraternity Lodge on its organization, to which a cordial brotherly response was returned. A banquet was given in the evening in celebration.

On the 4th of March I proceeded, accompanied by a deputation, to the provinces, and installed in due ritualistic form, and according to prescription, the following lodges: In the city of Braila : PEIXOTTO Lodge II., No. 381, with Bro. R. Silberstein (Banker) as President. In the city of Galatz, BIEN Lodge III., No. 382, with Bro. Joseph B. Brociner as President. In Ploesti, EGALITATEA Lodge IV., No. 383, with Adolph Rosenbluth as President.

Having thus, according to our laws, instituted the required number of Lodges with adequate membership, I returned to Bucharest and proceeded with all due ceremony to install the Grand Lodge under the title of *District Grand Lodge* "Zion" No. 9 of Roumania, or in Roumain *Marea Loja* "*Zion*" No. IX. I. O. B. B. *pentru Romana*, and installed the following Grand officers, who had been regularly elected : Grand President, Bro. Dr. of Laws, Adolph Stern ; First Grand Vice President, Rabbiner Bro. Dr. Moritz Beck ; Second Grand Vice-President, Bro. Dr. Medicine Albert Blumenfeld ; Grand Secretary, Bro. Joseph Stern ; Grand Treasurer, Bro. David Gabriel.

The Grand Lodge being thus constituted, proceeded to elect as her member of the Executive Committee of the C. G. L., Bro. Dr. Adolph Stern of Bucharest, and as her member of the Supreme Court of Appeals of the Order, Bro. Benjamin F. Peixotto of New York. Pending the adoption of her own laws the Grand Lodge No. 9 adopted for her government those of District No. 8 of Germany. Before leaving Bucharest I assisted at a meeting of the General Committee with my advice and counsel. For all the loving and brotherly attention I received in the metropolis of the country, I have no adequate words for expression.

Digitized by Google

Accompanied by the Grand Secretary, Bro. Joseph Stern, I proceeded on my journey and duly instituted the following lodges at the places named, to wit:

CRAIOVA "LUPTATOROUL" LODGE V., No. 384, with Bro. Philip Laser as President.

TURNU SEVERIN, STERN LODGE VII., No. 385, with Bro. Mayer Marcus as President.

Thus I accomplished the installation of six subordinate lodges, together with the Grand Lodge.

The new membership added to our beloved Order is intellegent and of a character which promises brightly for our work in the Orient. At the installation of PEIXOTTO Lodge in Braila, where I was assisted by such talented brothers as Joseph B. Brociner, of Galatz, and M. Juster, of Berlad, a telegram of congratulation was received from Humanity Lodge No. 351, of Germany, congratulating the brethren on their happy entrance into the Order. The brothers of PEIXOTTO Lodge were enthusiastic in their attentions, and a large delegation accompanied me by steamer to Galatz. In the latter city BIEN Lodge was installed in the Temple of the Free Masons with impressive ceremonies. PEIXOTTO Lodge, headed by Bro. Adolf Horman, eloquently congratulated BIEN Lodge, and a cablegram was sent to Bro. Julius Bien, New York, conveying the news of the honor conferred upon his name and best wishes for his health.

I am further happy to report that all the lodges have their own meeting-rooms, which are located in the school houses, which have been founded by the Society Zion, now our dear child. The work of education begun by Bro. Benjamin F. Peixotto, years ago, has been faithfully carried out. In the worthy Bro. Rabbiner Dr. Moritz Beck, of Bucharest, I found an educator of the highest character, as the schools of Bucharest amply testify.

In Ploesti I was surprised at the degree of instruction. In addition to Roumain and Spanish, the children learn and speak German. Here six teachers instruct 190 pupils in four classes, 40 of whom are Christian children, among the

Digitized by Google

latter a son of a Roman Catholic priest, and of these Christian children six are learning Hebrew. Thus are the barriers being eradicated and the work of enlightenment marching on. In addittion to instruction, the lodge furnishes the poorer children with clothing and books.

In Craiova I also visited the school, and was present in the fourth class and witnessed the studies. This school has also an admirable corps of teachers. They are nine in number and instruct 180 pupils. The Principal of the school and the religious teacher are members of our Order, and the President of the B'nē B'rith Lodge, Bro. P. Laser, is Chairman of the School Board.

Everywhere I noticed how ardently our coreligionists seek to give the best education to the rising generation, and for this purpose make great sacrifices, but withal the means are greatly deficient, and should be encouraged by the good men of other lands.

Another happy thing I noticed was the coming together in the lodges of the Spanish with the German and Polish Jews. This is a blessed thing, and in Bucharest, where the Spanish community is large, will also result in the early institution of a lodge to work in that language. Throughout the entire land I found the name of Bro. Peixotto held in highest veneration. Love and respect for his noble efforts in behalf of Roumanian Judaism has not in the least faded, but is as warm and fervent as ever.

In the neighboring lands of Bulgaria and Servia there are a large number of highly respectable coreligionists who may be won to our cause, but the inclement weather and the necessity of my return would not permit of my visiting them. Our holy cause is however safe in the hands of Bro. Adolph Stern, the Grand President of District No. IX., for whom I feel assured a great rôle is destined, penetrated as this noble-hearted brother is with the true principles of enlightened philanthropy and the elevation of our brethren in the Orient.

To this "Star of the Orient" we may safely confide

Digitized by Google

our mission and rest assured of new constellations speedily appearing in the firmament of the Order.

Deeply impressed with all I have witnessed, and the good work I believe to have been accomplished,

I remain,

Noble and Venerable Brother in B., B. L. and H.,

Your Obedient Servant,

JULIUS FENCHEL,

1st ExPresident of Grand Lodge No. 8, Germany, and Delegate C. G. L. to Roumania.

Berlin, March 18, 1889.

Open Letters

DEDICATION OF THE HEBREW ORPHAN HOME AT ATLANTA, GA.

Thursday, March 28, 1889, will always be remembered by the Israelites, and particularly by the B'nē B'rīth of Atlanta and the fortunate visitors who were able to be present, as a red letter day in the annals of Jewish philanthropy in the Southeast. The new Orphan's Home of the B'nē B'rīth was dedicated in the presence of between two and three thousand spectators. An eloquent dedicatory prayer having been pronounced by Rev. Bro. Dr. Mendes, of Savannah, Col. Brandt introduced Hon. John T. Glenn, Mayor of the city, who spoke substantially as follows:

Mr. President and Representatives of the Grand Lodge of B'nē B'rīth: Were you here as representative grand bodies usually come, simply for the purpose of transacting the ordinary business of the session, as an official and as a citizen, I would extend to you a cordial welcome to our city, which throws wide open its gates to all who would enter in peace and friendship, but when you come on the errand which brings you here to-day to dedicate to the noblest uses this magnificent building erected in these beautiful grounds by your charity, and which your partiality has located in our city, I bid you doubly welcome, and I feel authorized, from my knowledge of their character, to assure you that the people among whom you have located it appreciate its humane mission, and will ever cherish and protect it as one of their worthiest institutions.

In contemplating its successful completion I can but recall the history of your people as dispensers of charity, and I am tempted to believe that of all the nations of the world they have more nearly

Digitized by Google

complied with the injunction of the great apostle to the Gentiles to "Let all your things be done with charity," and that charity is in truth one of the foundation stones upon which the Jewish character is based

The largest donations known to history have been given by Jewish hands for the relief of the helpless and the unfortunate and the memory of Sir Moses Montefiore, of England, and Baron Hirsch, of France, will be revered by Jew and by Gentile in the years to come, so long as benevolence and generosity are held in esteem by mankind, and though all do not give with such princely liberality, yet the absence everywhere of Jewish beggars attests the fact that every one who is able makes contribution to the relief of those who need it. Industrious and self-sustaining as a race, they exercise, however, a discriminating judgment in selecting the objects of their charity, succoring only the sick, the helpless, the orphans and the unfortunate and building up no pauper colonies to draw their support from the substance of those who accumulate it by their labor. And while thus protecting and sustaining the unfortunate, it may be said of this race, which cannot be said of every people, that they have done the world good, and not harm, by living in it. They have waged no wars and destroyed no values save under the direct command of the Great Jehovah, while in all the useful walks of life they have moved in the foremost ranks—enterprising, self-reliant and aggressive, at peace with their neighbors and loyal to the government which protected them.

Centuries of persecution, combined with their strongly marked characters, wielded them so closely together that they have remained to this day separate and distinct from all the other races, and though maintaining the integrity of their race as it comes down through the centuries, like the gulf stream, that "wandering summer of the sea," which preserves its isolation as it goes through the waters of the deep, fructifying every shore it touches and tempering every clime through which it passes, they have materially aided every country which has given them a home and benefited every people who have received them with kindness. They have suffered persecution and injustice only in the darkness of ignorance, and have flourished always in the sunlight of civilization, and their residence in a place is to this day a sign and a witness of its prosperity.

Hon. Joseph Hirsch, Chairman of the Building Committee then presented the keys of the Home to Bro. Col. Sam'l Weil, the newly elected President of the District, who accepted the same in a very appropriate speech in which he highly eulogized Bro. Hirsch for his untiring devotion to the noble object which was now realized in the splendid structure before them. Col. Brandt then introduced Hon. Simon Wolf, of Washington, as the orator of the day, paying a tribute to Mr. Wolf, to whom the success of the Home was so very largely due.

Digitized by Google

Bro. Wolf's oration was an eloquent effort and was received with repeated applause. We have room for only a few extracts owing to the late hour of receiving a copy. Mr. Wolf said:

Here in the gate city of the south, the metropolis of new and reconstructed energy, under auspices most favorable, in the midst of an audience most sympathetic, cheered by the acclaim of friends, irrespective of faith, we are about opening the portals of a building that shall indeed be recognized, not as in the ordinary sense an asylum, but a home, where the children will feel and recognize that although deprived of their natural protectors, yet that they are surrounded and cared for by those that love them and whose chief aim and object it is to see them prosper and render their existence in life a happy one. It is a sublime scene to think that of all the people of this great and blessed country, it should also be a Jew that carried out the highest tenets of elevated humanity and representative American citizenship. That the descendants of man and woman banished from home should found in this western hemisphere, a home which in its beauty and attractiveness typifies their appreciation of the liberty and happiness they enjoy, and to vindicate in this princely gift to the charities that in an age of materialism absorbed in trade and commerce, they do not fail to discharge those duties which refine, stimulate and encourage man It is right and proper that we should to-day say a word on and in behalf of our ancient race, whose acts are so misunderstood, whose motives are so aspersed, whose social status is so maligned, and whose intellectual grasp in the higher walks of science, is so severely criticised. When a race has withstood the thousands of years of persecution and oppression, wandering over every foot of earth, has seen nation after nation disappear, has seen the great walled cities of Europe and Asia crumble and decay, has seen the grand armies that marched to oppress the Jew, exterminated, and stands to-day as in days of yore, faithful to its trust, proud of its past, hopeful of its future, determined in its right, loyal to every duty, charitable to its kind, benevolent to all. We must believe in all-seeing and all-pervading Providence, for without that faith and hope and trust, this historical marvel would be an impossibility, and bitter and terrible as the days and nights of watching and suffering have been, the dawn of a better day seeming almost hopeless. Yet the sublimity of the Hebrews faith in the coming of a better day is one of the grandest episodes in human history, and if we have a pride of race who can gainsay our right? Has not every step of that Wandering Jew been punctured with the blood of the martyr man; and notwithstanding this cruel and inhuman treatment, we preserved for mankind the civilization and the laws, the moral ethics and the religion, that to-day protects, guides, inspires and environs the nations of the earth. Let those who think themselves superior, by virtue of their wealth, sneer at the Jew; let those whose minds are steeped in ignorance or prejudice, condemn him if they will, we know that we are undeserving of both,

Digitized by Google

for our highest aim is to vindicate in our conduct, the simplicity of our faith, and to give by example a living proof that we are not aliens in this land of our birth and adoption, but that we are proud of forming an integral part of the great nation whose mission is onward and upward.

It is also a grand day for the order of B'nē B'rith, under whose auspices this home has been founded, is being dedicated, and will be cared for in the future; an Order composed of Israelites that has made its chief mission in life, the educating of the Jew, by word and deed, and the home which hereafter will be one of the most graceful monuments of your beautiful city, is a living testimonial thereof, and should stimulate the brotherhood in every part of the world, in the higher walks of human achievement. Little did the founders dream, that in so short a space of time their plans should ripen, and give forth that splendid evidence of their judgment, and yet to-day we have scattered over every part of the United States asylums and homes for the orphan, hospitals for the sick, and places of shelter for the aged and infirm, all created and maintained by the active energy and liberal generosity of the Order, aided by many friends whose sympathy is as cheering as it is noble.

At the conclusion of his oration Bro. Wolf was presented with two elegant testimonials—an album containing the photographs of the Board of Control and of the Building Committee and a magnificent silver pitcher and stand, the latter four feet high, the circular top of which was white pearl set in a rim of solid silver supported by four solid silver legs; half way between the top and bottom was a beautiful rest made of onyx. The former gift was from Bro. Wolf's associates of the Board, the latter superb present from Grand Lodge No. V.

Rev. Bro. Mendes then read a beautiful poem for the occasion, written by the gifted translator of Faust, Frank Claudy, Esq., of Washington, and dedicated to Mr. Wolf.

Here are the concluding lines:

Oh, Love of man, that worketh all things well!
Oh, Love of God, that hallows, strengthens it!
No need of words, which human tongue could utter
To honor him, who gently, modestly,
In loving, guileless ways accomplished this;
For, friend, the grateful tear of one poor child,
Who by thy efforts has now found a home,
Is of a higher value in the sight
Of yonder great "I am," than all the songs
That could thy praises shout! Within thine heart,
Within thine own pure self seek thy reward,
And thus may ages pass ere the great work
Which on this day begins its glorious course,
Shall pass away! May children, grown brave men

Digitized by Google

And gentle women in this Orphan Home
Forever bless thy name, and may the Being
Who ruleth over all, who planteth good
In heart of Jew, of Christian and of heathen,
Grant thee that never ending Peace which passeth
The understanding of humanity!

The exercises closed with benediction by Rev. Bro. Dr. Leo Reich, of Atlanta.

The following letter was received from the President of the Order, dated New York, March 25th, addressed to Bro. Wolf :—

I congratulate you on the happy consummation of what I consider the most important work of your life, and tender you and your co-laborers the well-earned thanks and appreciation of the Order for the indefatigable zeal and energy displayed in carrying to a successful end so noble an undertaking.

After all, it is in its great works of benevolence that the aims and aspirations of our Order find their true realization, and the higher education and culture we strive for are the powerful factors in the manifestation of that divine attribute in human nature, "Love of our fellow man."

Eminently is this demonstrated by the parental affection and care bestowed on the poor orphan, by guiding him in the path to future self-dependence and usefulness.

Thus will your Orphans' Home truly be a temple devoted to the service of God, whose choicest blessings, I pray, may rest upon it for all time to come.

With fraternal greetings to my brethren assembled in Atlanta, I am yours sincerely,

JULIUS BIEN.

The building was then visited by the vast crowd. The parlors, library, sitting rooms, linen rooms, dining rooms, chapel and hallway were all carefully inspected. Then the second and third floors were taken in. The bed rooms and hospital were a revelation to those who have never seen an orphan home. The building throughout is furnished in a magnificent manner and has all modern appliances and conveniences. It is heated by steam and lighted with gas. Every room is carpeted, as are also the hallways and stairways. The carpets are all Brussels and of the best make. The furniture is new and fine. Many of the rooms were furnished by individuals and others by cities and ladies' clubs. In one of the parlors was a magnificent life size oil painting of Mr. Wolf and in another a large crayon portrait of Hon Joe Hirsch.

A grand ball and banquet in the evening closed the festivities.

Among the speakers at the latter were Bros. Col. Brandt, Jos.

Digitized by Google

Hirsch, Hon. Wm. Lowenstein, S. S. Nyburg, of Baltimore, Aaron Haas, Nat. Levin, Simon Wolf, J. M Mordecai, Rev. Edward Levy, Harry Cohen, and Hon. Hoke Smith for the "press." Just before the close of the banquet a magnificent bronze hunting piece was presented to Hon. Joseph Hirsch, a well merited recognition to this noble-hearted brother.

Editor's Sanctum

We commend to the perusal of our readers—non-members as well as members—the report of Dr. Julius Fenchel of Berlin, which appears on another page, upon his recent visit to Roumania and the institution of the Independent Order B'nē B'rīth in that Kingdom.

No friend of education, no lover of his fellow man, and especially no Israelite, can fail to read this letter without emotion.

To many the sufferings of our Roumanian brethren during long years of persecution is a forgotten story, and has come to be all but a myth to the rising generation. But to some few whose memories of the past are not altogether dimmed by the fascinations of the present, and the hopes of the future, there will be a silent but profoundly felt joy that their efforts of twenty years ago have not been without avail, and in the whirligig of time recompense and reward has come to bless the fruit of those early labors.

Among those who should rejoice in this hour are two men whose names should not be forgotten for their noble sympathy and philanthropic work in this particular as in other connections where generous thought and untiring effort have been productive of happiness to Israel. These names are Jesse Seligman and Simon Wolf. To these two valiant ones of Judah our Roumanian brethren largely owe their present deliverance and prosperity. It was through their warm hearted and patriotic initiative that the mission to Roumania was undertaken in 1870, and though others afterward came forward to sustain and uphold the trying work—men like Sir Francis Goldsmid and Joseph von Wertheimer, who remained faithful and devoted to the last—yet to these two must primarily be accorded the initiative which led to the undertaking.

And now, after seventeen years of patient struggle, of hope

Digitized by Google

against hope, of untold trial and perseverance, the little society of Zion born in sorrow and tribulation has gloriously triumphed and to-day become an integral part of the great Order of B'nē B'rīth.

Their long suffering, their indefatigable labor, their unconquerable perseverance has been rewarded. The Jews of Roumania (who ever were worthy to be) have become the recognised equals of their bretheren in America.

To Adolph Stern, of Bucharest, and Joseph B. Brociner, of Galatz, must be accorded the great glory of this triumphant result.

Unfalteringly have these two champions, aided by such unselfish and brave spirits as Moritz Beck and Abert Blumenfeld, labored to secure the consummation which has just been achieved. Their efforts will now have the active support in the work of enlightenment and education of the great body of the B'nē B'rīth, while such philanthropists as Baron de Hirsch and Jacob H. Schiff may well turn "a pitying eye" and a "helping hand" to the schools of Roumania so eloquently referred to by Dr. Fenchel.

Nor, would this brief sketch be complete without mentioning the participation of the B'nē B'rith and of the Board of Delegates of American Israelites, through their chiefs Julius Bien and Myer S. Isaacs, in the work of amelioration of our Roumanian brethren.

At critical junctures, these two organizations exerted their efforts to stay the hands of the Government's official at Bucharest. Finally, all who have ever taken part in the Roumanian Mission must feel rejoiced by the institution in that country of the I. O. B. B. with all that it signifies for humanity, enlightenment and progress.

THE *Exponent* of Philadelphia says:

It was with pleasure that we perused the March number of the MENORAH. Ordinarily, if a magazine contains one article that is really interesting, we are tolerably well satisfied. More than this can be said of the present number of this periodical. If we were to arrange the articles in the order of their merit we should place the biographical sketch of Sampson Raphael Hirsch, by Dr. B. Drachman, first, not because it is not faulty, but because it is appreciative. The writer understands and has clearly presented what this leader of Orthodox Judaism labored to accomplish.

Entirely opposed in tendency to this is the reform sermon that Dr. Kohler tacks on to a review of "Robert Elsmere," which he gives the additional title of "A Setting and a Rising Faith." It is written in Dr. Kohler's usual enthusiastic style. He is also, like Dr. Drachman, *en rapport* with his subject. "Robert Elsmere" seems to him to be doing for Christianity what the reform Jewish rabbi does for Judaism. These are not the only interesting contributions, but all that need be noticed now.—

Digitized by Google

WORTHY of all praise and an example to be followed is the action of several young misses who recently held a little private fair at 128 E. 74th Street, in behalf of several of our philanthropic societies, and realized quite a considerable sum.

Having learned of the great benefit which the Hebrew Technical Institute is conferring upon the young sons of worthy, but poor parents, these young ladies resolved to devote three hundred dollars to that excellent school, besides fifty dollars to the Montefiore Home for Chronic Invalids, fifty dollars to the United Hebrew Charities, and the balance, eighty-three dollars, in aid of several distressed private families.

All honor to these young Jewish maidens whose names we take the liberty of making public as a slight recognition of their noble conduct, viz: Misses Leonora Schlesinger, Delia Guttenberg, Eva Bowman, Bella Anspacher, Estelle Isaacs.

WE call attention of those of our readers who may be visiting Berlin, to the advertisement of Rev. Bro. Dr. Kroner, whose boarding house is eligibly located, having excellent accommodations. Bro. Dr. Kroner is a member of Berthold Auerbach Lodge of Berlin, and members of the Order will find his house particularly agreeable.

WE give as a frontispiece to this number of the MENORAH, an illustration representing "Washington and his Successors." It is a rather crude engraving, but it will none the less indicate the patriotism of the MENORAH and of those of the "House of Israel" of which it is the organ.

It will also serve to recall the features of those who from the first to the twenty-third President have filled the highest office in the gift of a free people.

The young American Hebrew will cut it out and hang it up in his room, and be all the better and braver from contemplation of those—most of whom commenced life as poor boys, and by the sheer force of their unconquerable will and perseverance reached the highest pinnacle of fame. Facing we give biographical data which will serve to incite the reader to once more peruse the lives of those who have thus filled the loftiest place in the nation.

Digitized by Google

BIOGRAPHICAL DATA.

	Names.	Place of Birth.	Year of Birth	Name of Wife.	Year of Marriage.	Inaugurated.	Age at Inauguration.	Term of Office.	Place of Death.	Date of Death.
1	George Washington...	Bridges Creek, Va....	1732	Mrs. Martha Custis...	1759	1789	57	8 years....	Mt. Vernon, Va	Dec 14, 1799
2	John Adams.....	Braintree, Mass.....	1735	Abigail Smith.....	1764	1797	62	4 years....	Quincy, Mass..	July 4, 1826
3	Thomas Jefferson....	Shadwell, Va.....	1743	Mrs. Martha Skelton..	1772	1801	58	8 years....	Monticello, Va.	July 4, 1826
4	James Madison.....	King George, Va	1751	Mrs. Doroth P. Todd.	1794	1809	58	8 years....	Montpelier, Va.	July 23, 1836
5	James Monroe.....	Westmoreland Co.,Va	1758	Miss Kortright.....	....	1817	58	8 years....	New York. ...	July 4, 1831
6	John Quincy Adams...	Braintree, Mass.....	1767	Miss Johnson.....	1797	1825	58	4 years....	Washington, DC	Feb 23, 1848
7	Andrew Jackson	Waxhau S'tl'm't, N.C.	1767	Mrs. Rachel Robards.	1791	1829	62	8 years....	Nashville, Tenn	June 8, 1845
8	Martin Van Buren....	Kinderhook, N. Y....	1782	Hannah Hoes.....	1804	1837	55	4 years....	Kinderhook, NY	July 28, 1862
9	William H. Harrison..	Berkley, Va.....	1773	Miss Symmes	1795	1841	68	1 month ..	Washington, DC	Apr. 4, 1841
10	John Tyler.....	Charles City Co,, Va..	1790	Letitia Christian,.....	1813	1841	51	3 yr 11 mos	Richmond, Va.	Jan. 17, 1862
11	James K. Polk.....	Mecklenberg Co., N.C.	1795	Sarah Childress.....	1844	1845	49	4 years....	Nashville, Tenn	Jun. 15, 1849
12	Zachary Taylor.....	Orange County, Va ..	1784	Margaret Smith.....	....	1849	65	1 yr 4 m 5d	Washington,. DC	July 9, 1850
13	Millard Fillmore	Summer Hill, N. Y...	1800	Abigail Powers.....	1826	1850	50	2 yr 7m 26d	Buffalo, N. Y. .	Mar. 8. 1874
14	Franklin Pierce.....	Hillsboro, N. H.	1804	Jane Means.....	1834	1853	49	4 years ...	Concord, N. H.	Oct. 8, 1869
15	James Buchanan.....	Stony Batter, Pa	1791	Unmarried.....	....	1857	66	4 years...	Wheatland. Pa.	June 1, 1868
16	Abraham Lincoln....	Hardin Co., Ky.....	1809	Mary Todd.....	1842	1861	52	4 yr 1m 10d	Washington, DC	Apr.15, 1865
17	Andrew Johnson	Raleigh, N. C.....	1808	Eliza McCardle.....	....	1865	57	3yr10m20d	Greenville,Tenn	July 31, 1875
18	Ulysses S. Grant.....	Point Pleasant, O....	1822	Julia F. Dent.....	1848	1869	47	8 years....	Mt.McGregor NY	July 23, 1885
19	Rutherford B. Hayes .	Delaware, O.....	1822	Lucy Ware Webb.....	1849	1877	55	4 years....	Alive.....	.....
20	James A. Garfield.....	Mentor, O.....	1831	Lucretia Rudolph....	1858	1880	50	6 mos 19 d.	L'g Branch,N.J.	Sept19, 1881
21	Chester A. Arthur....	Fairfield, Vt.....	1830	Miss Herndon.....	1859	1881	51	3 yr 5m 11d	New York.....	Nov 18, 1886
22	Grover Cleveland	Essex. N. J.....	1837	F. A. Folsom.....	1886	1885	47	4 years....	Alive	.....
23	Benjamin Harrison...	Hamilton Co., O.....	1833	Caroline Scott.....	1853	1889	56	.....	Alive	.....

Digitized by Google

No true Israelite will yield his convictions as a confessor of the true faith, or his manhood as a true gentleman—the peer of any man—by reason of the wretched cropping out from time to time of the miserable prejudices which mark certain social, and now begin to appear in political, clubs.

Self-respect is the first thought of every true son of Judah, and no beguilings of barter and trade, of political preferment or pretended friendship will deceive those who measure men and associations of men by the standard not of toleration, but of *equality* and *right*, according to the "merit and deserving" of the individual, be he Jew or Gentile. If the spirit of Anti-Semitism is to have a season here as it had many in Russia, Roumania, Austria, and even enlightened Germany, the sooner the Hebrew knows it, the quicker it is made manifest, the better. He will not suffer any man to smile upon or patronize him for his patronage or his wealth, but will know how to draw the line as absolutely as those who affect to be so much his superior.

As in the old so in the new world, the battle may for a time prove fierce, but quicker here than there will the true spirit of liberty and equality, the corner-stone of our great Magna Charter, the Declaration of Independence and the Constitution of the United States, assert itself and overwhelm disastrously those who seek to revive the evil and unrighteous principle of inferiority.

At this particular epoch in our history as a nation, when we are about to celebrate the Centennial of Washington's inauguration as our first President, it may be well to recall those words of our immortal Declaration, which are as true now as then, and will ever be the language and the thought of freemen:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among those are Life, Liberty and the pursuit of Happiness,"

The Hebrew, and above all the American-Hebrew, will never yield one jot or tittle of these immutable principles.

In common with our former fellow-citizens and coreligionists of San Francisco we deplore the loss, at a comparatively early age, of Rev. Dr. Elkan Cohn. In former years it was our happiness to enjoy his personal friendship, and as neighbor and co-worker in a number of important works, to be cognizant of his elevation of thought, high character and moral worth. He was a gentleman o

Digitized by Google

refinement and a scholar of more than ordinary culture. Had his lines not fallen into such pleasant places as the Rabbinate of the wealthy congregation of the Pacific capital, had it been reserved to him to work hard, the world at large would doubtless have benefited by his learning and accomplished pen. As it was, in his own circle and the immediate sphere of his labors he labored modestly but well, and of him his congregants may well say: "Good and faithful servant." Rev. Jacob Voorsanger, who will—or probably has succeeded his chief—is a man of fine natural abilities, whom constant study and experience has made most worthy to fill the position, and with his strong earnest desire to promote the pure principles of Judaism, we may hope now to see him enter upon a career of marked distinction.

Owing to an indisposition and absence, Bro. President Bien has been unable to furnish his chapter of the History of the I. O. B. B. for the current number. It will be given in our next issue, and its absence in this will no doubt increase the interest of the fraternity in this valuable contribution which has thus far proved as interesting to outsiders as to the immediate members of the B'ne B'rith.

Obituary.

MARIA ISAACS.

A peerless wife and mother has passed into the realms of the unknown world which lies beyond the tomb, in the untimely death of Maria, the consort of our esteemed and noble friend Ex-Judge Myer S. Isaacs.

The grief, which has no words, is that which fills the heart of all who remain to mourn the loss of this lovely woman of Israel. An ineffable grace was hers, both in the charmed circle of home, in the relations of social life, and in the performance of acts of charity. Her words were always those of cheer and encouragement, and never from her lips fell a syllable in disparagement of others.

Such women are rare, and make beautiful and cheering the thorny pathway of existence. Lovely in life, in death she is an

Digitized by Google

angel whose memory will be cherished perennially, whose example will inspire others to generous thoughts and worthy actions. The bereaved husband has the sympathy of the entire community of Israel and of hosts of friends who honor and respect his noble and upright character, and mourn with him in his irreparable loss.

May He who "tempers the wind to the shorn lamb" comfort and console him in this hour of his great affliction.

THE MENORAH PUBLISHING COMPANY.

REORGANIZATION.

At a meeting of the stockholders of the MENORAH PUBLISHING COMPANY, held at the residence of Julius Bien, Esq., 321 West 57th Street, on Saturday evening, March 30, 1889, it was unanimously resolved that, inasmuch as all the lists for stock had not been reported, to extend the time for closing the Subscription Books to April 30. The following Committee were appointed to secure the remaining subscriptions required in order to perfect the new organization: Julius Bien, Morris Goodhart, Solomon Sulzberger, Solomon Latz, S. Hamburger, Philip Cowen and Benjamin F. Peixotto. Parties having lists are requested to report to either of the above named Committee on or before the 30th April.

The following parties have already subscribed towards the Capital Stock for shares at $50:

Julius Bien, New York.
M. Thalmessinger, New York,
Isidor Bush, St. Louis,
Josiah Cohen, Pittsburgh,
Simon Wolf, Washington,
Morris Goodhart, New York,
Myer S. Isaacs, New York,
Jacob H. Schiff, New York,
Wm. A. Gans, New York,
Henry M. Goldfogle, New York,
S. Hamburger, New York,
A. Anhalt, New York,
S. D. Sewards, New York,
Joseph Fox, New York,
A. W. Mann, New York,
Leopold Stern, New York,
George Heyman, New York,
Raphael Ettinger, New York,

Digitized by Google

Myer Hellman, New York,
Morris Adler, New York,
Sol. Sulzberger, New York,
Bernard Metzger, New York,
Simon M. Roeder, New York,
M. Toklas, New York,
Isaac Hamburger, New York,
Julius A. Levy, New York,
Moritz Leipziger, New York,
Herman Frank, New York,
Edward Lauterbach, New York,
Sol. Latz, New York,
I. Albert Engelhart, New York,
Julius J. Frank, New York,
Philip Cowen, New York,
L. G. Bloomingdale, New York,
Isaac Rosnosky, Boston,
H. W. Cane, New York,
Moses S. Hyman, New York,
Louis Clark, Jr., New York,
Joseph Koch, New York,
Sol. Weil, Goldsboro, N C.,
Levi Bamberger, New York,
James H. Hoffman, New York,
Simon Borg, New York,
Edward Rubovits, Chicago,
Adolph Loeb, Chicago,
Herman Felsenthal, Chicago,
Henry Greenebaum, Chicago,
Lucius Weinschenk, Chicago,
Philip Stein, Chicago,
Emil G. Hirsch, Chicago,
Martin Bier, Rochester,
Harris Weinstock, San Francisco,
David Lubin, San Francisco,
Isaac Wallach, New York,
Leo Schlesinger, New York,
Newman Cowen, New York,
Daniel P. Hays, New York,
Herman Schaffner, New York,
Samuel Greenbaum, New York,
Benjamin F. Peixotto, New York.

These subscriptions average from one to ten shares

JULIUS BIEN, *Chairman*,
MORRIS GOODHART, *Sec'y*.

Affairs of the Order B'ne B'rith

We heartily endorse the following tribute to Bro. President Hellman which we take from the *American Hebrew*: "District No. 1, I. O. B. B. at the last annual session elected a President in the person of Myer Hellman, who finds ample scope for his energies. After much negotiations he arranged to secure the new rooms in the Nineteenth Ward Bank Building, at the corner of 57th Street and 3d Avenue, at an extremely low price, the District having two floors for very little more than is paid now for one floor. He has attended to every detail of refitting and has been active in the Room Committee which is furnishing the place.

Digitized by Google

The last week's work is alone significant of how severe a tax on his time the District makes on Bro. Hellman. On Saturday night he attended a meeting of the Semi-Centennial Celebration of I. O. B. B. Committee, which is developing his project for erecting a new building. The meeting was in session till 1 a. m., and yet on that Sunday morning he was in Harlem attending to the Manhattanville property of the Order. In the afternoon he was at the Home in Yonkers. On Monday morning he was at the new rooms, in the evening he was at Lebanon Lodge's entertainment. On Tuesday evening he was at a meeting of the Committee on Intellectual Advancement, and a meeting of the Committee on Rooms, and so the round of his duties continues.

Bro. Julius Bien, President of the Order.—During the past 60 days Bro. Bien has been most active in extending the work of the Order. He has issued some fifteen charters for new lodges in Roumania, and through Bro. Dr. Fenchel of Berlin, the talented Delegate of the Constitution Grand Lodge, instituted the Grand Lodge of Zion of Roumania, which is now formed into the IX. District of the Order. Besides voluminous correspondence with the Roumanian lodges, he has had no less work in writing to those of Egypt, Palestine and Germany. Bro. Bien is an indefatigable worker and possesses all the ardor, earnestness and enthusiasm of his earlier years. The third city of Roumania has done itself honor in naming its new lodge BIEN Lodge No. 383.

District Grand Lodges Nos. 2 and 6, I. O. B. B., whose official seats are respectively at Cincinnati and Memphis, will hold their annual assemblies early in May. Only a month remains therefore for the officers and particularly the secretaries, to prepare their reports, which we trust will present something more than a mere perfunctory registration of meetings. Annual reports should go into the existing condition of the lodges and plainly state the situation of each lodge and what if any, have been the difficulties in way of progress.

We have seen little signs of activity in the old Second for some years, while the Seventh has been steadily progressing.

We trust the lodges of both Districts will elect their ablest men as representatives, men of brains, not wooden automatons. We

Digitized by Google

hope to be able to chronicle unusually fine bodies of representative Israelites at both of the forthcoming conventions, and brethren *don't forget the* MENORAH.

PROF. Henry M. Leipziger has been re-elected principal with the title of Director, of the Hebrew Technical Institute, New York, a position he has filled with distinguished honor from the inception of this school.

Prof. Leipziger is happy in having as his associates such an admirable corps of teachers as Messrs. Tuthill, Barney, Bailey, Kerr, etc., etc.

The heirs of the late Henry Herrmann have sent a contribution of three thousand dollars to the Institute in commemoration of his connection as trustee and of the deep interest he always exhibited in its welfare.

THE missionary work of the Young Men's Hebrew Association in the Eastern District, during the past winter, has been of the most practical and elevating character. At 206 East Broadway, twice every month, lectures and recitations, with musical accompaniments, have been given for the instruction and entertainment of the large Jewish population of that section, who have thronged the hall to overflowing, hundreds being turned away for want of room.

It is impossible to overestimate the moral influence exerted by these meetings, nor give an adequate idea of the earnest and deep interest taken by those for whose benefit they have been held. The necessity of erecting a Mission building was never more clearly demonstrated, and we appeal to our wealthy coreligionists to step forward without delay and secure the erection of such a structure.

No one can traverse the crowded quarters of the Eastern District, where hundreds of families in grievous straits are huddled together in unwholesome tenement houses, without feeling that much of the misery and sickness there prevailing will sooner or late lead to either demoralization and criminal acts, which will reflect shame and disgrace upon those who should now organize to save the unfortunate. "*An ounce of prevention is worth a pound of cure.*"

Digitized by Google

The Order in Egypt.—Maimonides Lodge, No. 366, of Cairo, Egypt, has elected the following officers for the ensuing term: S. Casimir, President; R. Braunstein, Vice-President; Marc J. Henriquez, Recording Secretary; W. Neuberger, Financial Secretary, and A. Press, Treasurer.

Current Notes.

On the 8th inst., the Young Men's Hebrew Association of New York, will celebrate their 16th anniversary, by appropriate exercises at Chickering Hall.

Many new members are joining the Montefiore Home for Chronic Invalids. There is no worthier institution in New York and under the Presidency of Bro. Jacob H. Schiff and his worthy associates, it is accomplishing a vast amount of good. Every Israelite should become a member of this society; our young men particularly cannot do a nobler action than in giving their money to this beautiful work of humanity. Let them but visit the institution on a Sunday morning or afternoon, and they will not fail to realize how worthily their co-operation will prove in promoting a holy and blessed cause.

On the 4th of April, Rev. Dr. Isaac M. Wise celebrates his 70th anniversary, and his numerous admirers and friends propose to commemorate the occasion by a testimonial expressive of their recognition of his long services in the Jewish pulpit and press.

SPECIAL NOTICES.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other Price. Twenty five cents a bottle.

Digitized by Google

THE MENORAH

VOL. VI. *MAY, 1889.* No. 5.

BARON MAURICE DE HIRSCH

BY CORA WILBURN.

God sends His Poets of Humanity,
The seers that with prophetic insight glow;
The Nation's soul-wealth of prosperity
Bids from long sterile fields of labor grow.
Through mandate of His inspirations given
The night that welds the joys of earth and heaven.

High hearts 'neath purple folds of royalty
Give Thought's award to questionings of Time;
The potent forces of humanity
Attest Great Freedom's need, the voice sublime
Heard through the Ages, onward bears the claim
Of Sovereign Justice, in God's holy name!

The mandate of Creation's earliest dawn
Reverberates throughout the worlds of space;
"Let there be Light!" the summons ne'er withdrawn
Uplifts the weary toilers of the race;
Thrice blest the heart, the swift benignant hand,
That with divining zeal God's purpose understand!

Not fame triumphant, nor the world's applause,
Though in o'erbrimming measure offered thee,
Shall consecrate the purely human cause,
Companioned of sweet Peace and Liberty.
But earth's enfranchised millions, 'neath all skies,
In manhood's strength of mind and heart arise!

And bless thee; for the sheltering homes that bring
Foregleams of rest in heaven; for opening gates,
That lead to vistas grand and widening;
Fair seats of learning, where earth's cruel hates,

Digitized by Google

And haunting superstitions die at last;
Great Love Fraternal holds the world in vast
Extended kinship, 'round the lowliest cast!

Great the Cause, as high the dream!
Of thy world-ennobling scheme.
Rescue from the squalid haunts,
From the bigot's cruel taunts;
Choice-awarded Israel's race,
'Mid the world's marts striving place.
Nevermore by hatred cowed,
'Neath life's threatened menace bowed;
Nor the blighting word of scorn
Wound the spirit, equal-born.
Blessèd change of Love's decree,
Owe Deliverance-light to thee!

Out of centuries of despair,
Breaks the song of answered prayer!
Past the night that held in thrall
Life, and Freedom's spirit call;
Onward guided, upward led,
Out of superstition's dread;
Souls may now stand face to face,
With their manhood's ample grace;
And the soul-life's high degree
Owe Deliverance-light to thee!

With the largess of thy gold,
Follow blessings manifold;
In expansion's glad advance
From long-prisoned ignorance;
In Truth's holy warfare strong,
Smiting with the power of song.
In the broadening paths that lead
To the height's heroic deed.
Israel's world-wide jubilee,
Owes Deliverance-light to thee!

Ages hence, from History's page,
Ardent youth and hoary sage,

Digitized by Google

Shall the glorious record scan
Of the Brotherhood of Man;
Since the Nineteenth Century sped,
By one dauntless spirit led;
Where the heavenly anthems sweep,
Heart-linked love its watch shall keep;
High and low of earth's degree,
Owe Deliverance-light to thee!

Men that hold to differing creeds,
For earth's universal needs,
Heart and hand joined 'neath God's sway,
Each beside the other pray;
In the righteous freedom blent
Of Religion's pure intent.
Helpful all, and hateful none,
Love's victorious guerdon won,
Israel's birthright of the free,

Owes Deliverance-light to thee!
God sends glad messengers to every age,
His own commissioned ones, to sow and reap;
To leave inscribed on History's sunlit page
The great fruitions that life's promise keep,
"The Book of Life" on earth, and in God's heaven,
The record holds of all thy *soul* has given.

Not largess only of thy gold, with hand
Lavish, for pity of man's suffering;
Thy ministrations over sea and land,
Millennial dawns high purpose heralding;
With wisest thought, and noblest feelings glow,
And heart that shares the heights and depths of woe!

I come with fragment of my reverent thought,—
As one that to great deeds must faltering bring
A feeble, echoing strain of melody;
The faint, sweet perfume that May censers swing,
To the accordant chimes of Liberty.
With the awakened voices of the Spring,
From Nature's heart all song interpreting
As tribute to God's service, prayerfully,
The world's refrain of gratitude to thee!

Digitized by Google

THE PERSONALITY OF HONORÉ DE BALZAC*

By Mary H. Ford.

II.

IN a practical and financial way it was a great opportunity, but what did it mean to the romantic young dreamer? Ten years of drudgery at a desk, ten years of slumber for all his aspirations, and then a life of material magnificence and success, out of which idealism, romance, pure love should be eternally blotted. Was it strange that the youth rejected the offer? The surprise and disappointment of his family over its rejection, reveal how little they understood and appreciated him. Shortly afterward he electrified them with the announcement that he meant to adopt literature as his profession, a project for which they appear to have been totally unprepared. Balzac was then twenty-one years old, and had given his friends so little evidence of his genius and tendencies, that they were stupefied, says Madame de Surville, at the declaration of his intentions.

Yet Balzac must have dreamed of a literary career for many years. We see him at Vendôme writing a *Treatise on the Will*, and a poem on the *Incas of Peru*, and his sister tells us that already in his student days at Paris he began to collect rare books, which formed the nucleus of the great library he afterwards possessed. The atmosphere of the paternal mansion was evidently highly practical, sensible, and slightly unsympathetic, and Balzac very properly kept his dreams to himself. At the time of his important decision, Honoré's father had met with some reverses, and the family were about to leave Paris. Madame de Balzac, thinking a touch of adversity would soon cure her son of his visionary ideas, established him in a garret when the family left Paris, giving him an allowance barely sufficient for the necessaries of life. An old woman, who had been a servant in the family, was charged to look after the boy, and see that he

* See April Menorah.

Digitized by Google

did not starve to death, and in his merry letters to his sister, Balzac calls this faithful creature his *Iris messagère.*

Balzac lived in his garret eighteen months, a period of ascetic self-denial and poetic dreamings to which he always looked back with delight. His letters to his sister during these months reveal the extent of his economies. We learn how he lived on bread and milk and a very little pork, how one day he indulged in the extravagance of a melon, which must be paid for by Spartan retrenchments; how he managed by new atrocities in the way of diet and fuel to rent a piano, etc., etc. In one letter he speaks of his house-keeping, and of his lazy servant, "*myself*," who is so careless and awkward.

"Look," he says, "at this spider-web, where a great fly is screaming enough to stun one, at the *moutons* running about under the bed, and at the blinding dust upon the windows! Look, I say; the lazy creature looks and will not budge; yet in spite of all his faults, I can not separate myself from the stupid *Moi-meme.*"

After his eighteen months of retirement, Balzac returned home in a state of health which terrified his mother. He brought from his seclusion a tragedy on *Cromwell*, the merit of which would prove, he thought, that he should devote himself to literary pursuits. The production was read before an assembly of the family and friends, and was voted an utter failure; one gentleman expressing the opinion that the author could follow any profession better than that of literature. Balzac's courage, however, was divine. He would not allow himself to be dismayed, but said simply, "Tragedy is not my forte," and began to write other things. He turned his attention to novel writing, and in five years published more than forty volumes anonymously, not considering them good enough to bear his name. He was convinced, however, that he could do better, and if he lost heart, quickly recovered his spirits, for he was blessed with a buoyancy and happiness of temperament, without which he would scarcely have been able to endure the trials he was obliged to undergo.

Digitized by Google

At the age of twenty-five, Balzac, hoping to better his financial condition, was tempted to engage in speculations which looked very promising, but which proved disastrous to him. He always wanted to be rich and had many schemes for making money; schemes which often proved successful when others carried them out. In this first venture the idea, as usual, was excellent. It was nothing less than that of the modern cheap book scheme. He conceived the plan of publishing standard books in cheap form, very much like that of the Alden Publishing House. His plan failed, simply because he could not execute it. He had never thought, it seemed, of the difficulty of introducing his books, which the other publishing houses would of course do all in their power to keep out of the market; and not being able to place them before the public, they remained unsold. Balzac drew nothing but debts from this undertaking, and unfortunately he induced his father soon after to assist him in another, which failed as disastrously as the first, and he found himself at the beginning of his career, harassed with debt.

Balzac's failure in business had, however, the good effect of turning his thoughts more earnestly than ever toward literature. He was determined to succeed at something, and his misfortunes and harassments undoubtedly opened his soul to truths which could not have sprung from the quiet life of a student alone. He soon began to write books which he was not ashamed to publish under his own name, and brought out novel after novel with such rapidity that people hardly realized the *genius* of the new author, taking it for granted that so prolific a writer could not be a great one.

It was a long time, however, before Balzac's books brought him much money. His manner of writing was very much against him financially, as well as exceedingly trying physically. When he had a novel in process of construction he retired at six o'clock p.m., and rose at one a.m. He then wrote until some hours after daylight, refreshing himself with draughts of very strong coffee. The

Digitized by Google

writing he did during these hours formed the first draft of his ideas. The sheets were sent to the publishers and returned to him printed in small columns with immense margins. These he proceeded to re-write, striking out, intercalating, adding, until the sheet looked as if a demon pen had traversed it. This was sent again to the printers to be returned anew to the author, with corrections, and thus Balzac often went over his proofs from twelve to fifteen times, and as all his additions and corrections must be paid for, the amount was charged to him in his account with the publishers, and deducted from the price paid him for his novel. It can easily be seen that this method of composition must have been very expensive, and that it could not but lessen the profits of Balzac's labor very perceptibly.

The money which Balzac received for his books was for many years turned over almost entirely to his creditors. He wrote to satisfy them, and at last only paid his debts in time to die. These debts of Balzac's were a mystery and jest to his friends. They did not understand their original source—the unfortunate speculations of his youth—nor the meagre returns Balzac received from his literary work, and they were rather inclined to believe the debts a myth manufactured to excuse the avarice of the author, or to explain some of his peculiarities.

The fact is, however, that Balzac was not a good business man; He was a dreamer and an impulsive one. He was luxurious in his tastes, and while capable of living in quite an ascetic fashion, he was very apt to vibrate between asceticism and luxury, in a manner which did not prove in the end economical. He was fond of fine books, and collected an unusual library; he loved antique furniture, objects of art and curios of all sorts. When he could not have these things, however, he made himself happy by imagining their presence, and Gautier describes graphically the appearance of the house called *Lees Jardies* which Balzac owned for some time. It was for the most part very meagrely furnished, and many of the walls were entirely bare of ornament, but over their dismal surfaces was scrawled, at intervals,

Digitized by Google

"Here are carvings in violet-ebony," "Here is Venetian glass," "Here are Gobelin tapestries," "Here are paintings by Raphael," etc., etc.

Aside from his genius, Balzac must have been a most charming personality. He was very handsome, and sometimes inclined to be rather particular in his dress. Gautier says at one time he might have been mistaken for a beggar, at another for a fop. In the early morning when he was going to the printers with his "copy," dressed in an old coat, slippers, a nondescript hat and suitable accompaniments, he looked like any sort of an early morning vagrant —unless perhaps one had a glimpse of his great flashing eyes. But on a day when he appeared carefully dressed, gloved, and furnished with the foppish little cane with which he never forgets to provide his heroes, his personnel—*sans tête*—was certainly that of a veritable dandy.

In his chamber, Balzac generally wore a picturesque gown of white flannel or cashmere, cut like the habit of a monk, and confined at the waist by a silken cord. His head was covered with a black velvet cap, Dantesque he called it. His mother made these caps, and he always wore one while at work. Gautier gives us a most enthusiastic description of Balzac's appearance. He was not tall, but very strongly built. His neck was one of his beauties, white, firm, that of an athlete or *d'un taureau*, and we find in his books that his pet heroes usually have such necks. His brow was beautifully wide and white, and thrown into strong relief by the long black hair which was brushed back from it, like the mane of a lion. His cheeks were always freshly colored, his eyes, their equals never existed, says Gautier. His nose he himself described, when he said to David who was preparing to make a bust of him, "Be careful of my nose, there's a world in my nose!" His hands were his chief vanity. Strong, white, and beautiful, they were very characteristic hands and Balzac used them gracefully, gesturing frequently in conversation.

Fascinating, lovable, generous, these seem to have been Balzac's striking qualities. He was extremely affectionate

Digitized by Google

and sensitive, feeling acutely the personal atmosphere of people, and quick to respond if it were attractive. In one of his early letters to his sister he says : "Oh Laura, Laura! to be celebrated and to be loved are my two chief desires. Will they ever be satisfied?" He was certainly loved in every way, for he had many friends. People could not resist the magnetism of his personality. He was always a lion among women, though he went little into society, and was anything but a lady's man. Madame Emile de Girardin was one of his best loved friends. Her house was almost the only one which he visited familiarly, and their friendship has been commemorated in several of her works.

But this was not exactly the kind of love for which Balzac longed. He was very romantic and sentimental in his ideas of what constituted true love, but he has remained silent in regard to his own affairs. That he must have had them, no one can doubt who has read his novels, for otherwise he never could have learned to know the human heart, masculine and feminine, so thoroughly. He has spoken only of one girlish friend, whom he knew in his youth and whom he pictured in *Pauline*, the heroine of *La Peau de Chagrin*, and we may hope that his mature love was realized in the wife whom he married only six months before his death. Gautier says he loved her long and faithfully, and he has written so many bitter things against conventional marriages, that he would scarcely have made one himself.

Balzac's feeling was as romantic in friendship as in love. He wished those to whom he was attached, united with him by indissoluble bonds. He would not only share his last sou with them, but life itself, and he has celebrated this mysterious union of many friends in the *Histoire des Treize*. American readers who have perused the translations which Roberts Bros have been issuing of Balzac's works, have probably been somewhat puzzled over the secret union hinted at in *Père Goriot*, and *La Duchesse de Langéais*, since the initial volume of the series, *Ferragus*, has not yet been translated, and in this the band of deathless comrades, who figured so dramatically in the succeeding stories, is described.

Digitized by Google

Balzac's intellectual life was never very widely separated from his actual existence, and he usually personated the characters he described while they were in process of creation. Thus while he was occupied with the series of novels which relate the doings of the all-powerful Thirty, he founded an immortal society of his own. The association counted among its members some of the prominent young *Litterateurs* of Paris, and was called the Society of the Red Horse, from the fact that the first meeting was held in a restaurant on one of the Parisian Quays, which bore the sign of a red quadruped. Balzac was chosen by acclamation Grand Master of the order, and sent to each horse, when a meeting was desired, a paper containing a drawing of a red horse, with the words, "Stable such an hour, such a neighborhood." The aim of the organization was that of winning literary distinction for its members. They were to invade the theatres, seize the French Academy, control the journals, etc., etc., constitute themselves a veritable thirty —in short, with the crimes left out. They were not to recognize each other in public at all, that they might work more secretly, and they were not to meet twice in the same place for fear of rousing suspicion. After five or six meetings, however, the order died out, principally, Gautier says, because most of the "horses" had not the means to pay for their oats at the imaginary manger, where they were summoned periodically to banquet.

Balzac's love of mystery was quite pronounced, and displayed itself in other directions than the picturing of the *Thirty*. It had much to do with the seclusion which he constantly affected. He did not like to have his residence known, and in his own dwelling surrounded himself with precautions which would prevent any obtrusive persons obtaining access to him. This was necessary in one way, to protect himself from annoying creditors with obnoxious duns, but it was partly attributable also, no doubt, to Balzac's fondness for solitude, and his pleasure in surrounding himself with a certain atmosphere of romance. In his house on the Rue des Batailles, where Balzac kept up quite

Digitized by Google

an establishment, and where he had accumulated many elegancies, such as he had previously denied himself, it was impossible to reach the master without giving several passwords. To the porter one must say, "The season of prunes has arrived," after which permission would be granted to cross the threshold. To the footman who ran out upon the stairway at the sound of the bell, one must whisper, "I bring some lace from Belgium," and at last the valet must be assured that "Madame Bertrand is in good health," before one could venture to penetrate the last sanctum.

Balzac's love of the mysterious influenced also his desire to be wealthy, which has already been mentioned. He was constantly making plans, devising schemes by which he might grow suddenly and limitlessly rich. He was not at all avaricious, but he loved the beautiful things and the refinements which money will buy, and he delighted to imagine himself controlling large amounts of money. His schemes were generally merely fanciful, but as real to him as if they were actually put in practice, and he would arrange the execution of their minutest details, before they had gone farther than the words which painted them. For instance, he formed the plan of raising bananas at Les Jardies, where he believed the sun to shine with special power, and the soil to possess an unheard-of virtue. The bananas thus dreamed of, could be planted, grown, and sold for five hundred thousand francs. One hundred thousand must be deducted from this amount, for the expenses of heating and construction of hot air pipes, transport etc., etc., and there would remain four hundred thousand francs net; a beautiful income! cried Balzac; it would be impossible to find its equal! The most amusing part of the scheme is that Balzac and Gautier traversed the Boulevard Montmartre from end to end, seeking a shop for the bananas, still *engerme*. The shop must be painted black, ornamented with threads of gold, and must bear upon its front in large letters, *Ananas des Jardies*.

Balzac loved to discuss ways of living, and the possibility of existing upon much or little. Sometimes he

Digitized by Google

declared that one could live upon nine sous a day, again he affirmed that a hundred thousand francs were necessary for the simplest comfort. Upon one occasion being asked to compute the expenses of an establishment like the last, the objection was made that he had left thirty thousand francs unemployed.

"Oh well," he responded, "There are the butter and radishes, Where will you find a respectable establishment that does not consume thirty thousand francs in butter and radishes?"

Gautier adds; "We would like to paint the glance of sovereign scorn which he directed upon us in giving this triumphant reason." The cook said plainly; "Decidedly Theo is a goose, a peeled rat, an ignoramus; he knows nothing about *la grande existence*, and has all his life eaten nothing but salty Brittany butter."

(*Conclusion in next number.*)

THE JEWS OF THE EXTREME DIASPORA*

Tablet Inscriptions at Kai-fung-fû.

BY ALFRED KINGSLEY GLOVER, D. D.

IN the May and July issues of last year the MENORAH gave translations of portions of the Chinese inscriptions found on the large tablets erected in the booths marked in the plan of the Kai-fung-fû temple as given in the March number.

We now offer for those whose interest is still alive to the subject of the Chinese Jews settled on the Hoang-ho, the remaining parts of these inscriptions.

In the main these translations appear as they do in the Shang-hae historical pamphlet published in 1851 with the

* The remainder of this paper with full notes will be given in the next number of the MENORAH.

Digitized by Google

original Chinese text. Where we differ from the above a reference to the foot-notes will be found advantageous to the critical reader, but the writer's translation is so near in many respects to that offered by the Shang-hae editor that the changes made are concerned mainly with the Chinese character rendered "*Eternal Reason*," from which we differ in several instances:

THE RECORD OF THE TEMPLE
ERECTED IN HONOR OF
Eternal Reason[1] *and the Sacred Writings.*[2]

It has been said, that the *sacred writings* are for the purpose of embodying *Eternal Reason*,[3]* and that *Eternal Reason*[4] is for the purpose of communicating the sacred writings.

What is *Eternal Reason?*[5] The principle which is in daily use and constant practice; and which has been generally followed out by men of ancient and modern times. It is present in everything, and the same in all seasons; in fact, there is no place in which Eternal Reason does not reside. But *Eternal Reason*[6] without *sacred writings* cannot be preserved; and the *sacred writings* without *Eternal Reason* cannot be carried out into action; for men get into confusion, and do not know whither they are going, until they are carried away by foolish schemes and strange devices; hence the doctrines of the Sages have been handed down in the *ex classics*,[7] in order to convey knowledge to future generations and to extend its benefits to the most distant period. Hence it is, that when *Eternal Reason*[7] is followed by rulers and subjects, rulers will be respectful and subjects faithful; when *Eternal Reason*[7] is followed by parents and children, parents will be kind, and children filial; when *Eternal Reason*[8] is followed by elder and younger brothers, the former will be friendly, and the latter reverential; when *Eternal Reason* is followed by husbands and wives, husbands will be harmonious, and wives obedient; when *Eternal Reason*[8] is followed by friends and companions, then they severally become faithful and sincere.

* See note on preceding page.

Digitized by Google

In *Eternal Reason* [9] there is nothing greater than benevolence and rectitude, and in following it out, men naturally display the feeling of compassion and a sense of shame; in *Eternal Reason* [10] there is nothing greater than propriety and wisdom, and in following it out, men naturally exhibit the feeling of respect and a sense of rectitude. When *Eternal Reason* [11] is followed in fasting and abstinence, men necessarily feel reverential and awe-struck. When *Eternal* [12] *Reason* is followed out in sacrificing to ancestors, men necessarily feel filial and sincere. When *Eternal Reason* [13] is followed in Divine worship, men bless and praise *high Heaven* [14] the producer and nourisher of the myriad of things, while in their demeanor and carriage they consider sincerity and respect the one thing needful. *With respect to widows and orphans, the poor and the destitute, together with the sick and maimed, the deaf and dumb, these must all be relieved and assisted, that they may not utterly fail. Where poor men wish to marry and have not the means, or when such wish to inter their relatives and are not able to accomplish it, the necessary expenses for such must be duly provided.* Only let those who are mourning for their friends carefully avoid rich viands and intoxicating liquors, and those who are conducting funeral ceremonies not to be emulous of external pomp. Let there be no false weights and measures employed in trade, with the view of defrauding others. Looking around us, on the professors of *this religion* [*i. e.* Judaism], we find that there are some who strive for literary honors, aiming to exalt their parents and distinguish themselves; there are some who engage in government employ, both at court and in the provinces, seeking to serve their prince and benefit the people, while some defend the country and resist the enemy, thus displaying their patriotism by their faithful conduct; there are others, again, who in private stations cultivate personal virtue, and diffuse their influence over a whole region; others there are who plough the waste land, sustaining their share of the public burthens; and others who attend to mechanical arts, doing their part toward supporting the State, or who follow mercantile pursuits, and thus gather in profit

Digitized by Google

from every quarter. But all of them should venerate the command of *Heaven*, [15] obey the royal laws, attend to the five constant virtues, observe the duties of human relations, reverently follow the customs of their ancestors, be filial towards their parents, respectful to their superiors, harmonious among their neighbors, and friendly with their associates, teaching their children and descendants, thus laying up a store of good works, while they repress trifling animosities in order to complete great affairs. The main idea of all prohibitions and commands consists in attending to these things.

This, in fact, is the grand object set forth in the sacred writings, and the daily and constant duties inculcated by Eternal Reason. Thus, the command of Heaven, [15] influencing virtuous nature, is by this means carried out to perfection; the religion which inculcates obedience to Eternal Reason [16] is by this means entered upon, and the virtues of benevolence, rectitude, propriety and wisdom are by this means maintained. Those, however, who attempt to represent Him [17] by images, or to depict Him [17] in pictures, do but vainly occupy themselves with empty ceremonies, alarming and stupefying men's eyes and ears, indulging in the speculations of false religionists, and showing themselves unworthy of imitation. But those who honor and obey the sacred writings know the origin of all things, and that the Eternal Reason [18] and the sacred writings [19] mutually sustain each other in stating from whence man sprung.

They practice fasting and abstinence on the prescribed days, and bring eating and drinking under proper regulations. They make the sacred writings[19] their study and their rule, obeying and believing them in every particular; then may they expect that the blessing of Heaven[20] will abundantly descend, and the favor of Providence be unfailingly conferred; every individual obtaining the credit of virtuous conduct, and every family experiencing the happiness of Divine protection. In this way, perhaps our professors will not fail of carrying out the religion handed down by their ancestors, nor will they neglect the ceremonies which they are bound to observe.

To be continued.

Digitized by Google

HISTORY OF JEWISH LITERATURE

By Dr. Gustave Karpeles.

Translated from the German by Richard J. H. Gottheil, *Ph. D*
Columbia College, New York.

SECOND PERIOD.

The Judæo-Hellenic Literature from 200 to 100 B. C. E.

THE HELLENISTIC LITERATURE.

IN Philo we find Jewish Hellenism embodied with all its excellencies and all its faults. He forms a complete system of the Theosophy which was compounded of the Oriental and the Greek philosophies; and the allegorical interpretation of the Bible becomes with him a philosophic-Hellenistic Midrash. But to understand his work and his views we must form a clear idea of the times in which he lived, and which were very different from those of his Hellenistic predecessors. The breach between idea and matter, formerly veiled, now appeared openly. Dissatisfied with the conditions of the times, and indifferent to the objective world, the thinker withdraws even more within himself. For from the decay of religious life, the disruption of social relations, and the confusion of all moral ideas, he found no standing ground in the world around him. The only refuge from a mournful present were the prospects of the future. Hence arose a longing for relief, which had to find its expression in a transcendental philosophy, whose object was not thought, but vision; whose method was not that of the real idea, but that of a mystical ecstasy. This philosophy naturally found its most important representative in a man of such depth of belief, such warmth of feeling, such taste for speculation, and also such love of mystery as Philo.

A religious philosophy only arises when religion itself becomes a subject of discussion. Believing ages do not

Digitized by Google

dispute about religion; they do not philosophise about it, but obey its behests without thinking about them. And an allegorical interpretation can only arise when the commentator is already at variance with his verbal text. Such a time of dissolution and confusion was that of Philo and Christ. The painful longing that was felt by all the noble spirits of the time may have animated many a believing heart in the schools of the rabbis; many a ray of the new idea may have illumined their disciples. But the law and the fences around it protected the Holy of Holies. They studied the law believingly; whilst their Hellenistic brethren attempted to rationalize it and explain it symbolically.

For to these latter also Judaism was holy and dear; but they wanted to bring it to the height of philosophic speculation and to replace simple historical acceptance of its teachings with a recognition of their truth. Thus arose the gnosis of the Judæo-Hellenistic theosophy, the noblest representative of which is the deep-thinking Philo. In his system Jewish teaching form the contents and Grecian philosophy the form He stands upon the same ground as his Neoplatonic and Neopythagorean contemporaries, on that of the Platonic and Stoic philosophy and the classic antique. This double influence is apparent in the external form of his work, and it distinguishes him creditably from all the other Jewish Hellenists. The Grecian tongue is for Philo an instrument which he uses with skill and discrimination; so that it is often difficult to decide whether "the skill of his expression or the depth and beauty of his thoughts most deserve admiration." And the poetic breath of Biblical poetry gives wings to his words; for he probably knew the original text as well as the Grecian translation.

For Philo stands on thoroughly Jewish ground, even if his philosophy leads him out from the circle of Judaism into Grecian realms of thought. The Mosaic law is for him the epitomè of all wisdom and truth. But the Grecian teachings also are proofs to him of the truth of the everlasting ideas. Therefore he diligently searches the Bible for the teachings of the Grecian philoso-

Digitized by Google

phers, which, since both are true, must be contained therein. And allegorical explanations are necessary to unite and fuse ideas.

The idea of God bears with Philo a sharp philosophic impress. He is the "Spirit of the Universe," "the original light," which is only known to us in the images, which the rays that the world receives conveys. He is the Creator of all things, of whose maintenance and well-being he takes fatherly care. As creator of the world God comes forth from himself and identifies himself with the *Logos*. This expression —in Greek the designation both for word and picture—was in common use in the Judæo-Hellenistic religious philosophy, before Philo's time, as a synonym for the "wisdom" of the Bible and the νοῦς of Plato.

But the idea of the Logos obtained, through Philo, a most important development. It became the intermediate member between the two Godly attributes of might and goodness, "uniting them above, through itself, with God, and revealing them below through its effect on the world." But the Logos proceeded itself from God, was fashioned by Him in His image, and became a kind of personal being, which presented a visible but weakened image of the godhead.

This Logos, the reflection, the thought, the idea of God was the Demiurg, the world-creating God. It was also the natural mediator between God and world, or, as Philo poetically expresses it, "the single-born (μονογενής) son of God." This Logos, which has created the world, can, of course, found it anew or realize the future world; for it was the only son of God, and therefore the Messiah! These are the original sources of Christianity; and the teachings of Philo will help us to understand the real idea of Logos.

But other powers, which we must recognize as ideas of the spiritual world, were also attributed to the Logos. Such were the idea of *angels*, partly beings of light, and partly serving angels, from whom the evil originated that is found in man. During the first seven years of its life the child was blameless, and its soul was like soft wax. But with awakening self-consciousness began the fight between spirit and

Digitized by Google

sensuality, which could only be successfully fought out with the help of God and the good angels. This idea of the conquest of sensuality by the life of the spirit was developed by Philo into a speculative spiritualism which leads us directly away from the anthropomorphic ideas of Judaism. Philo himself accepted revelation, however much it might be opposed to his philosophic principles. But beyond this the entire contents of Judaism became symbolic of ideas and conceptions, the scholarly expression of which came from the teachings of Plato and the stoics. And so all his works—and he left forty-seven of them—are a running commentary on the Bible, or rather on its first two books. It is distinguished from the Palestinian Midrash only by the sharply accentuated individuality of the author, by the greater use made of allegory and the ornateness of its diction. He, himself, divides his work into two parts—into the "Book on the Creation of the World," and the "Book on the Laws." Only two of his writings, "Against Flaccus" and the "Embassy to Caius," are of apologetic and historical character The others refer to the Biblical writings, and it is hardly necessary to mention all their titles here. In fact, there is doubt as to the authenticity of the "Embassy to Caius."

Although Philo's works show deep love for Judaism and Godfearingness, they were not noticed, were perhaps not known by the rabbis. They, therefore, had no influence upon Jewish literature, though they did markedly influence the development of Christianity. But many of his ideas, especially his remarkable mysticism of numbers, copied from the Pythagoreans, occur again in the later Jewish secret teaching of the Kabbala; "so that any Kabbalistic book that can be understood at all gives one at the same time a general idea of the Philonic symbolism." Two short examples of his symbolic and allegorical method of exposition of the Bible will show the exegetic as well as the ethical value of his work. The Sabbath rest, to which he attaches especial importance, is to him "the purest peace of the soul."

"Therefore," when the passage says: "When the Lord shall

Digitized by Google

have led thee into the land which he swore to give to thy forefathers and bestows upon thee great and beautiful towns, which thou didst not build, houses full of merchandise which thou didst not dig, vineyards and olive-yards which thou didst not plant . . . then by towers thou shalt understand general, deep-seated virtues, and by houses those of narrower compass; by wells, noble spirits ready to accept wisdom; by fruits and vines, the results of a morally good life, which gladden thee like wine, and spreads light like oil. These are the heavenly goods, whilst the towns built by human hands are full of envy and strife."

Whilst his Biblical exposition is bound mostly to special sections or verses, there occurs occasionally an allegorical consideration of one word or one idea, which is then explained in all its meanings. Thus, for instance, the word "Sun" has a manifold and important meaning in the Bible.*

"The sun is first used as the image of human reason. For as the sun controls the earth, so does reason lead our body. He who will rule over earthly things must, like Joseph, select the priest of the city of the sun (Heliopolis, On), or the director of the understanding, as his father-in-law, so that he may unite himself most intimately with it. But the outward sense is also sometimes designated by the term Sun. In this sense is it said: The sun began to shine when he (Jacob) had passed before the face of God. For when we are unable to busy ourselves continually with the holiest ideas and with corporeal images of them when we pass before them, we must make use of another corporeal light, which, however compared with the true light of the spirit, can hardly be distinguished from darkness. When the earthly light arises it wakes the sun from its slumber, whilst it sends to sleep cleverness, righteousness, knowledge and wisdom, formerly awake. Hence Holy Writ permits no one to become clean until the setting of the sun; for every excited movement of the senses disturbs reason in its activity. So shall the priest only eat of the holy meats after the going down of the sun. For he who leaves earthly splendors is excluded from the enjoyment of the higher beauties of religion. Only he who can despise earthly glories can participate in these higher pleasures. Does not the rising have other effects than the setting sun? When the sun rises everything becomes light on the earth, but the heavenly light becomes dim; when the sun sets

* On dreams being sent from God. Sect. 14.—Tr.

Digitized by Google

the earth becomes dark, but the sparkling stars appear in heaven. So does the higher heavenly light die in us, if we follow the splendor of the senses; only when earthly splendor wanes do the ways of higher, heavenly virtue appear. But the word of God is also called a sun, because it is a picture of the sun that lights the heavens. Finally, God himself is called a sun; for God is the original light that shines in the most hidden places, and brings the most sacred things to light. Therefore it is said in the holy hymns, "God is my Light and my Salvation."

Of this nature was Philo's exposition of the Bible, which marks the apogee and conclusion of the Judæo-Hellenistic religious philosophy. A further development of his system was hardly possible on the soil of Judaism. But it occurred elsewhere. His Logos-idea has had part in the making and development of Christianity, it fructified the philosophy of the middle ages, and its last traces are not difficult to find in many a philosophic system of modern times.

THE LESSON OF THE CENTURY

The Duty of the Hebrew People

By Samuel Ullman

PERHAPS never before was there a time when the civilized world was as much alive as now to questions that bear upon the social relations of the masses. Civil government and all its details and the church are agitated. Necessarily this must cast its reflections upon every thinking minds Thus we find that the Irish question, female sufferage, retrictions of Chinese immigration, have become questions. of public notoriety. No more so, however, than what is known as the anti-Semitic question, which for a time was as thoroughly discussed as any. If anyone were to ask why such a question, with its ultimate object, should have gained the prominence it did at the hands of perhaps the most

Digitized by Google

intellectual people, the Germans, it would be difficult to give a precise auswer. Those favorable to the propaganda of anti-Semitism inscribed upon their banners that the Jew must be restricted in his politicial and social privileges. In fact, to make the surroundings of the Jew so miserable as to force him to leave. If the Jew had not taken a prominent part in the political and social arena of Germany, the mouthings of a Treitschke and Stöcker would never have been heard. Nothing but the fact that Jewish energy, Jewish pluck, Jewish thrift, in fact, Jewish brains, was making itself felt in all the walks of life; so that journalism, authorship, the sciences, the exchanges, being largely in the hands of the Jew, all bristled with electric energy which aroused a feeling of jealousy; hence went so far as to urge the people to drive the Jew out of Germany. Had the Jew been less a factor in intellectual endeavors, he never would have aroused such opposition to himself.

Now we know, as a fact, that in Germany, particularly in the higher social circles, the Jew has in a measure thrown aside his religious restrictions. Yet with all this, he has been made to feel that he is a Jew, thus proving that no matter however liberal he might be in his views, there still was something about him that aroused the jealousy and envy of his Gentile neighbor.

If this statement is correct, is there not ample reason for the Jews to cultivate the sentiment that actuates him to seek and find within his own people those pleasures and recreations that are so essential to a cultivated people? Why should the Jew obtrude upon those whose sneer is excited by his success, and whose ridicule is aroused on account of his distinctive racial features? Why should the Jew fawn upon those who will persist in caricaturing him, thus making him the butt of their jest and humor? We admit that there are exceptions to these perversions. The matchless pens of Dohm and Lessing in the last century, and of George Eliot, Beecher, Hosmer, the late Emperor of Germany, have done much to dispel the groundless misconceptions of Jewish character and thought. They are indeed the

Digitized by Google

angels of goodwill, that have appeared in the firmament of humanity.

If the Jew is exclusive or clannish, refusing to intermarry with the Gentile, whose fault is it? The truth of history must be maintained, and to it we must appeal in order to find the cause.

Turn over any portion of that grand book, the Bible, and every utterance upon the subject will convince you that the Jew was commanded to have one law for himself and the Gentile. The evidence that might be cited is so ample, indicating the high and far-reaching ethical teachings which the sages of Israel inculcated, as to make it impossible to quote them here. We can only refer to them incidentally in order to show that from the earliest stages of his development, the Jew was cosmopolitan, liberal, broad-minded and humane; his love for his fellow men deep enough to embrace all mankind, his charity broad enough to relieve all in need. Hence, from the standpoint of ethical culture, there was nothing wanting. History will bear out the assertion that the early Christian church, down to and through the middle ages, made it a capital offence for a Jew to intermarry or employ Christian help; in fact, he was driven to isolation, so that there was not a city in Europe that did not have its Ghetto or Judengasse. Thus, herded like cattle, is it to be wondered that the Jew mistrusted the Christian and secluded himself. Whem Dohm and Lessing succeeded in showing how unjust the Christian world had acted toward the Jew, and thereby partly succeeded in lowering the barriers that separated the Jew and the Christian, many gladly availed themselves of this boon.

The reader who has made himself familiar with the subject will not have to be told that when Moses Mendelssohn was recommended to be admitted as a member of the Royal Academy at Berlin, that it was Frederick the Great that refused his consent. Need I tell you how Henrietta and Fannie Itzig reigned as the social belles of Prussia's capital, drawing to their salons the learned world? These women and many other daughters of Israel (who were to

Digitized by Google

Berlin what Mesdames Genlis, Maintenon and De Stael were to Paris), went so far as to intermarry with the grandest of Germany's literary stars, thereby becoming absorbed and lost to Isrsel's fold. What is the history of Moses Mendelssohn's children, of Ludwig Boerne, Heinrich Heine? All became martyrs to elevate the Jew—to draw him from his seclusion, and one and all were lost in the gulf of Christianity; thus failing in the leveling barriers they had crossed, and excepting their writings, which are full of wailings and disappointments, whose satire and sarcasm were invoked to ridicule the pretentions of the masses, whose every effort was to raise Germany into fields of intellectuality and free thought, to broaden its conceptions of the rights of man; this is all that is left us of these giants of intellect.

While it is true that civilization has made rapid strides in the last 100 years, its victory is yet to be won. The banner of freedom, of equal rights to man is not wholly unfurled, the struggle must continue; we cannot lay down the armor uutil all the human family shall be emancipated from error, bigotry, envy and intolerance.

As long as the Jew in Russia must suffer as he is still suffering, as long as his social and civil rights are restricted, and every infraction of them is unnoticed, as long as unnamable outrages upon women go unpunished, so long must we as Jews stand together in solid phalanx and protest to a man. As long as Anti-semitism in Germauy, and such books as "The Original Mr. Jacobs" aud "The American Jew" are published and read in America, as long as the rabble, lettered and unlettered, cry "No Jews permitted here," as long as the Jew is stricken down in his aspirations for office because he is a Jew, so long must we stand shoulder to shoulder in the struggle for the right.

As long as the estrangement of man continues by reason of opposite religious convictions; as long as the majority of one creed will insist that the minority shall conform to its dicta; as long as the majority, because of its numbers, insist that such constitutes the right to dictate; so long must those

Digitized by Google

who believe the fraternization of man as being possible, raise their voices to accomplish it.

The Jew everywhere, of whatever nationality, has proved on many bloody fields that so far as patriotism is concerned he has given his life's blood to maintain his country's honor. How many of our sons have risen to the highest military positions is a matter of history. Thus it is in every avenue of life that he was permitted to enter. In the cabinets of Europe, in its legislative halls, in its universities, its press, the stage, the Jew is not a follower, but a leader, and rose to the highest positions of honor, thus verifying the words of the statesman who said "that every country has the Jew it deserves."

Scan the pages of history, your experience in life, and see whether we are not borne out in every allegation. Modesty, or that which by others might be called egotism, forbids us to cite instances in which the Jew was the leading factor to liberalize the fettered minds of the masses

We must now address ourselves to the question, What should be the attitude of the Jew in his public and civil life?' Again we must go to the past, in order that we may be enabled to establish a correct line of duty to be followed as a guide for the future. Believing as I do, that the mission of the Jew is that as indicated in the experience of our history, that is to say, the only people or race that has always refused to intermarry from principle, thus perpetuating himself, remaining pure in his type, broadening and becoming more profound in his manliness, as his teaching is manifesting itself upon his fellowmen, refusing the most tempting devices and allurements to surrender his religious convictions, no matter when or where, living a life of martyrdom for at least twenty-five centuries, defying Syrian, Roman and Grecian attempt to accomplish his downfall, refusing to listen for the last eighteen centuries to the voice of Christian zealots, rejecting the few drops of baptismal water, when by accepting them, ease, comfort and peace might have been his; preferring rather to stand as a sentinel upon the battlements of humanity, to cry halt to the nations, when pursuing the

Digitized by Google

ways of error; a position always one of danger, to him who stands at his post. How that self-imposed divine duty has been performed is again evidenced by the fact that the Jew has been, is now, and must always continue to be, a protestor; to remind our fellowman of his errors and misconceptions and thus be the means of elevating him to a higher ideality of religious principles, by permitting reason rather than faith to sway the heart, schooling the mind to employ the force of logic, rather than the logic of force.

The Jew must continue to perform those duties thrust upon him as the lineal descendant of Abraham, Isaac and Jacob. "Lech Lecho," "Go," reverberated upon the ears of Abraham, when under Divine direction he started upon his mission, with staff in hand and girdle upon his loins. His descendants are still penetrating the dark corners of the world, elevating by example and contact all those who grope in darkness. The Jew must not lay down the Abrahamic staff, to do so would mean that his duty is accomplished, that persecution has ceased, that right had superseded might, that virtue had routed vice, that temperance had overcome gluttony, that liberty had planted her banner upon the tower of civil rights; if all these are but half accomplished, the Jew must stand together to continue the fight. That we shall be finally crowned as victors I have no doubt if we but live for those ideas and principles as outlined by Moses and the sages; to do so, means that the Jew must continue to live within himself, elevating to a still higher plane his home life, enriching the social virtues of our race by cultivating them still more carefully, eliminating loudness of conduct, more zealously building up our intellectual edifice, continuing the practice of fraternal love as indicated by Malachi the prophet; sowing seeds of charity, upon every neglected field and the harvest that is to come of them will be a blessing to the human race, thus realizing the words of him who said "Salvation is of the Jew."

Permit me at this juncture to quote the language of the most profound writer, George Eliot, when speaking of the inner life of the Jew: "The concentration of their joys in

Digitized by Google

domestic life has kept up in them the capacity of tenderness, the pity for the fatherless and the widow ; the care for the women and the little ones blent intimately with their religion, is a well of mercy that cannot longer be widely pent up by exclusiveness. And the kindness of the Jew overflows the line of division between himself and the Gentile. On the whole, one of the most remarkable phenomena in the history of this scattered people made for ages 'a scorn and a hissing' is, after being subject to this process, which might have been expected to be in every sense deteriorating and vitiating, they have come out of it in any estimate (which allows for numerical proportion) rivaling the nations of the European countries in healthiness, beauty of physique, in practical ability, in scientific and artistic aptitude. Continuing further on (George Eliot says) there is still a great function for the steadfastness of the Jew, not that he should shut out the utmost illumination which knowledge can throw on his national history, but that he should cherish the store of inheritance which that history has left him. Every Jew should be conscious that he is one of a multitude possessing common objects of piety, the immortal achievements and the immortal sorrows of ancestors who have transmitted to them physical and mental types strong enough, eminent enough, in faculties pregnant enough with peculiar promise, to constitute a new beneficent individuality among the nations, and by confuting the traditions of scorn, nobly avenge the wrongs done their fathers."

Listening to such sentiments as these, we ask, is their not good reason to continue on our path, should not our young men and women so live and act that their lives may continue to light up the narrow and cheerless pathway of life ? And if the Jew, in his martyrdom in behalf of the human race, ingrained in his conduct of life, characteristics that have made the Jew a peculiar people, does it not become our sacred duty to perpetuate them ?

Now, if it be true, that the Jews has been enabled to acquire those traits of character that have distinguished him from other people, in remaining true to his religion and his

Digitized by Google

people, is it not our duty to so act and teach that we may the better emphasize our mission ?

I firmly believe that our future will eclipse the past in its achievements, for as we sow, so shall we reap ; this ought to encourage us to continue the heroic struggle of our fathers who have suffered and won ; so must we battle to win ; forget not that humanity is the prize. Let us keep our armor bright, our vizor down, our banners flying, and inscribe upon their folds the legend, "Ivri Onochi" "I am a Hebrew," as our watchword. Then the hosts of darkness, of oppression, of bigotry, of intolerance, will be dispelled by the sun of truth : the sun Sinai. Behind us, is a past, an alternation of struggles and failures ; before us a future, glorious in promises, though it may call for sacrifices and trials ; if so, let us stand together like Israelites, champions for the truth, and then it may be said of us in the language of Zunz, "If there are ranks in suffering, Israel takes precedence of all nations ; if the duration of sorrow with which they were borne ennoble, then the Jews are among the aristocracy of every land ; if a literature is called rich in the posession of a few classical tragedies, what shall we say of a national tragedy lasting 1500 years, in which the poet and actors were also the heroes ? "

SERENADE.

By Helen K. Weil.

I am like the fisher
  Who spies from afar,
The light in the cot
  Where his lov'd one's are.
Though Dian gleams above,
  Not her does he heed,
The lamp of his love,
  Does the fragile bark speed.
O would'st thou, sweet maiden,
  Take me for a guide,
A beacon, I'd warn
  Every grief from thy side!
Like torch of a vestal,
  My soul would e'er flame,
To teach thee the might
  Of devotion's chaste name.

Digitized by Google

HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH

CHAPTER XXXIV.

MEETING OF THE CONSTITUTION GRAND LODGE IN AUGUST 1859, AT CINCINNATI, OHIO.—NEW LODGES.—PROPOSED CHANGES IN THE CONSTITUTION.—RELIGIOUS QUESTIONS EXCLUDED.

PURSUANT to the resolution passed at its previous meeting the Constitution Grand Lodge convened on the 28th of August at Cincinnati, Ohio. The board of officers in their report gave an account of the satisfactory condition of the Order. Four new lodges were instituted during the past year: Euphrates Lodge, No. 35, at Memphis, Tennessee, June 22d, in District No. 2; Elim Lodge, No. 36, at Philadelphia, Pa., August 24th, in District No. 3; Etham Lodge, No. 37, at Sacramento City, California, December 19th; and Rehoboth Lodge, No. 38, at New York, N. Y., March 12th, in District No. 1. In conclusion they say:

"We state with satisfaction, that during the whole year past not a single appeal was presented to us for decision, nor were we called upon to explain or to interpret the meaning of any law. If we consider the fact that this formerly constituted a considerable part of the labors of the Executive Board, we must rejoice at the harmony and peace prevailing throughout the Order, and are certainly justified to ascribe this favorable state of affairs in a great measure to the clear and distinct definition of the rights and duties of the constituted authorities, the lodges and individual members of the Order by our revised Constitution."

Nevertheless, and although the new Constitution was barely a year in operation, numerous propositions looking towards a radical change were introduced. None, however, were finally acted upon at this meeting, yet an agitation was begun, which, after passing through several stages of greater or less intensity, ultimately culminated in a total reorganization of the Order.

To show the drift of the reforms sought, the amend-

Digitized by Google

ments proposed by District Grand Lodge No. 2, need only be stated:

1. "The privileges, powers, prerogatives and duties vested by the Constitution in the Council of S'kenim, shall be abolished.

2. "The privileges, powers, prerogatives and duties vested by the Constitution in the Executive Board of Officers of the Constitution Grand Lodge, shall be abolished.

3. "All the privileges, powers and duties vested by the Constitution in the Council of S'kenim and the Executive Board of Officers, shall hereafter be vested in the Convention of the Constitution Grand Lodge.

4. "During the recess of the Convention of the Constitution Grand Lodge, all the powers of this body shall be vested in the different District Grand Lodges, subject to an appeal to the Convention of the Constitution Grand Lodge.

5. "The Constitution Grand Lodge shall be composed as follows: Each District Grand Lodge to elect one delegate and an additional one for every five lodges under its jurisdiction, and each lodge shall be entitled to one delegate, which it shall elect from its Past-Presidents.

6. "In the ritual the regalia, customs and usages as originally given to be restored in a corrected form, and it is further recommended that a degree for the admission of the wives of the members be instituted."

An effort was also made through a proposition submitted by Brothers Chas. Kahn, Sr., Lewis Abraham and Dr. S. Waterman, to extend the activity and usefulness of the Order beyond the limits of its own boundaries:

"There shall be established in the Order B'nē B'rīth a committee to be known as the Vigilance Committee of the Order, the chairman of which shall be the Grand Saar, whose duty it shall be to appoint annually as his associates one member from each District. It shall be the duty of this committee to collect correct and reliable data in relation to any matters of special interest to our people, to communicate the same to the Executive Board of Officers of the Constitution Grand Lodge, who shall at once decide as to what course, if any, should be taken in the premises.

"With the consent of a majority, the committee may send a delegate to any general Convention in the United States, held for purposes affecting the interests of the Jewish people; and it shall be their duty to correspond with the London Board of Deputies and every similar institution in Europe on all questions of interest to the Jewish people, but not on any matter of a merely local nature."

In glaring contrast with the spirit of this proposition, to awaken the interest of the Order in the affairs of Judaism at

Digitized by Google

large with the undoubted object of its co-operation, stands the resolution offered by Brother Isaac M. Wise:

"That the Order is not to exercise any religious influence on any man inside or outside of the Order."

Whether this was an attempt to destroy the Jewish character of the Order, or to preclude the opposition of any of its members, on religious grounds, to the establishment of a Jewish scholastic institution then contemplated by him, and for which the support of the Order had repeatedly been solicited, and in every instance denied, it is difficult to say. Brother Baruch Rothschild, who presided in the absence of the Grand Saar, declared the resolution out of order as in opposition to the principles of the Order as laid down in the introduction to its Constitution, and in the teachings of its highest degrees.

To avoid, however, any misconstruction of the stand taken by the Order on this question, and to reassert its strict neutrality in the prevailing differences amongst the Israelites of the country in their religious views and observances, passed the following resolution, offered by Brother Joseph Abraham:

"*Whereas*, The question has been raised in this Convention as to the exercise of a religious influence by the Order, and while we have the deepest interest in the principles of Judaism, deeming them essential to the welfare of man as containing the *only truth*, we as fully deprecate the introduction of religious questions in the Order, feeling well assured that under the existing diversity of opinions the raising of such questions would lead to its destruction; be it therefore

"*Resolved*, That this Convention declares most emphatically that it is not the duty nor the object of the Order B'nē B'rīth to interfere with, nor to influence the religious opinion of any man inside or outside of the Order. And while it is the true and avowed object of the Order to elevate the moral and social condition of all its members, and *thus make them good Israelites*, questions of purely religious character should not be brought forward in any lodge of the Order, as they would tend to produce serious trouble and disastrous effects."

Digitized by Google

Open Letters

PROGRESS OF THE ORDER IN ROUMANIA.

BUCHAREST, April 17, 1889.

The Order works admirably in Roumania Animation pervades the entire body-politic, and life-renewing interest in Judaism marks the spirit of our brethren. The present state of affairs reminds us of those happy days when, in the fire and enthusiasm of youth we instituted the society of "Zion." It was then as a new revelation for the Jews, especially those of Moldavia, who had lost all feeling of solidarity with the rest of their brethren, and were thus for the first time brought into closer communion. What the work of *Zion* has effected during the 17 years of its existence, especially in the self-education of her members is proved beyond all question in the light of to-day. Bro. Fenchel, the Delegate of the Executive Committee, was very much surprised and struck with the intelligence and discipline evinced even in the provinces, the dignified conduct and devotion to the cause and high appreciation of the work of the Order. Bro. Fenchel very frankly expressed his gratification, and pronounced the state of our brethren to be superior in many respects to that existing in several parts of Germany. We are gaining continually in ground and new members, the best elements are being received in the lodges, and our meetings attended by numerous brethren are becoming once more the central point and *foyer* of activity and progress.

From Germany fraternal greetings have come from many lodges, but strange to say we are yet without salutations from those of the United States. Let us hope that the spirit now awakened will continue to animate our forces, and spread and develop till we have become a great and powerful factor for the regeneration of our Eastern brethren.

We have thus far been self-relying and self-sustaining, and we propose to advance on these lines until our great mission is accomplished. Fraternally, A. S.

THE JEWISH PUBLICATION SOCIETY.

Editor MENORAH:

Why don't this new society give some evidence of its nearness to the people, by making the MENORAH Monthly the medium of such

Digitized by Google

publications as will in the largest measure reach into the firesides and homes of the people?

If it be thought that only learned works by erudite scholars is the proper means of cultivating literary tastes, or educating the masses, then the society had better close up its doors at once.

What is needed is popular literature, such as the Hebrew boy and girl, young men and young women of Israel, and for that matter adults (if they will read at all, which is doubtful) will take hold of and *devour* as they would one of the stories of Franzos, of Auerbach, of Kompert, etc.

The Publication Committee should at once utilize the pages of the MENORAH which, I have no doubt, would be open to the publication of paid contributions (paid to the author) of such a class of literature as would attract, cultivate and educate the Jewish mind. The MENORAH appearing monthly would be a better instructor than solitary volumes issued at long intervals, and which, if of a ponderous character, will remain unread, and be of value to the very few.

I would like to see the society prosper, but I gravely question whether it has a proper conception of its mission. However, time will show, and by its test we must judge. IBN EZRA.

DISTRICT GRAND LODGE No. 5, I. O. B. B.

WASHINGTON, D. C., April 26, 1889.

Hon. B. F. Peixotto, New York.

DEAR SIR AND BROTHER:

At a meeting of the Board of Control, held in Atlanta in March last, I was instructed to tender you the sincere thanks of the Board for your very generous donation of 200 copies of the MENORAH, with the beautiful engraving of our Orphan's Home, which illustrated the number, to be sold for the benefit of the Asylum, and which we understand you had had prepared expressly.

I take great pleasure in carrying out the instructions of the Board.

Fraternally,

HENRY ADLER, *Secretary and Treasurer.*

Digitized by Google

Affairs of the Order B'ne B'rith

Presentation to Ex-President Adler.—Bro. Morris Adler, the late President of District No. 1, I. O. B. B, was the recipient on the 7th ult of the beautiful testimonial voted by the Grand Lodge at her last meeting and the occasion was made one of great social enjoyment to those participating in the presentation at his resdience in Brooklyn Vice-President Wm. A. Gans made an eloquent speech in presenting the gift, which consisted of an elegant cabinet to which the General Committee added on their own account and as an expression of their cordial personal esteem several beautiful pieces of statuary. The President of the Grand Lodge, Bro. Myer Hellman, also addressed Bro. Adler in a few well chosen remarks to which the latter responded in his usual happy manner, winning all hearts by his modesty and the sincerity of his expression. At the repast which followed toasts and speeches were offered and answered by Brothers Sol. Sulzberger, M. Leipziger, Isaac Hamburger, Moses S. Hyman, D. L. Walter, B. Metzger, S. D. Sewards, S. Hamburger, Henry Duschnes, Julius A. Levy, and Wertheimer of Hillel Lodge, of which Bro. Adler is one of the charter members. All the speeches bore testimony to the elevated worth of Bro. Adler, and pledges to follow in his footsteps for the continued advancement and progress of the Order.

The Times and Observer of San Francisco says : —Hail Columbia ! The beautiful B'ne B'rith Hall had on Monday evening last a gay and festive appearance. Columbia Lodge, No. 127, B'ne B'rith, celebrated its twentieth anniversary, and the old veterans of the lodge determined to celebrate the occasion in a becoming manner. This excellent link in the Order has among its members some hard workers Such men as Jacob Greenebaum. Simon Eppstein, Henry Newman, Louis Kaplan, Dr. Messing, Sigmund Regensberger, Solomon Adler, Emil Gunsburger, Marcus Zacharias and many others too numerons to mention. It is the only lodge in this District working in the German language. The following interesting programme was strictly carried out :

Overture of "Jupiter." Hoffman ; entrance of members of Columbia Lodge; March of "Prophet" Meyerbeer; entrance of charter members of Columbia Lodge; March of Tannhauser, Wagner; address by the President of the Day, *P.P.* Bro. Jacob Greenebaum; remarks by *P P.* Bro. Simon Eppstein; selection "Il Trovatore," orchestra, Verdi; reading of the "Charter" by *P.P.* Bro. Henry Newman; Hail Columbia, Ritzau's Orchestra; oration by *P.P.* Bro. Louis Kaplan; violin solo 'Waltz Caprice," Wieniawski, Louis N, Ritzau; zither duet by Masters Joe and Eddie Regensberger; cornet solo

Digitized by Google

"Souvenir to 'Frisco," John C. Donigan; closing remarks by *P.P.* Bro. Aron J. Messing; selection of popular songs, orchestra. Bowman.

Dancing was indulged in after the literary exercises, and the celebration was pronounced by everyone a grand success.

The New Rooms of the Grand Lodge.—The new quarters of the Grand Lodge of District No. 1, and of the Maimonides Library, at the corner of 3d Ave. and 57th St., are more in keeping with the requirements of the Mother Grand Lodge of the Order. They consist of two floors in the fine structure which stands at this locality and have been neatly furnished with all the necessary requisites. The first floor is devoted to the Reading Room and Library of the Maimonides, which have an air of cheerfulness at once inspiring and appropriate. Here are placed some 35,000 volumes over whose care and distribution Bro. Max Cohen and a corps of assistants preside. The Grand Lodge rooms consist of three apartments devoted respectively to the uses of the Grand Secretary and meeting rooms of the General Committee. The walls are decorated with the photographs of prominent members and the *tout ensemble* is nearly all that could be desired. Bro. President Myer Hellman has been indefatigable in securing and furnishing these new quarters and deserves great credit for his zeal and activity.

The Home at Yonkers—The Board of Directresses of the Ladies' Auxiliary Society of the Home for the Aged and Infirm at Yonkers cordially invite the members and patrons of the Society to be present at Yonkers on Sunday afternoon, May 12, at 2:30 P. M., when the seventh annual meeting and election of officers will take place.

Trains leave 42d St. at 1:30 P. M.; Harlem (125th St.). at 1:35.

This will be a fine opportunity for the friends of the Association to visit and inspect the Home which, with its surroundings, which present at this season their utmost attractions.

District No. 5.—Col. Samuel Weil, of Atlanta, who has given proof of great ability in the legislative halls of Georgia, is the new President of this District elected recently at Savannah. If we mistake not he will not suffer "the grass to grow under his feet," but show equal activity in the philanthropic affairs of the Order as he has in those of politics.

The new Orphan's Home at Atlanta is now in a thriving state, and forms the focus of thought and consideration of the members and their mothers and wives who are resolved that it shall be an institution unsurpassed by any other in the country.

Digitized by Google

District No 6.—Bro. Henry Greenebaum, of Chicago, Past President of the Grand Lodge, is in the city and reports renewed activity in the Chicago and North Western lodges. The new General Committee have resolved to give a good account of their stewardship and rival the most successful administrations of their predecessors. The large Jewish population of the Queen City affords good material for accessions to our ranks, and a vigorous campaign should result in adding greatly to the membership. We look to see such veterans as the Greenebaums, the Felsenthals, the Harts, the Loebs, the Rubovits, the Gatzerts lend their aid to pushing onward the column! Forward, gentlemen!

Summer-Nights Festival.—Preparations are already on foot to hold a grand Summer-Nights Festival at the Colosseum (Jones' Wood) on the 22d August next. The affair is in the hands of General Myer Hellman and a staff of aides camp and lieutenants representing the Grand and the principal subordinate Lodges. These social re-unions are productive of great good not only in the bringing together of the families of brethren, but in the enjoyment which they confer.

District No. 2.—This old District will also hold its annual Convention during the month, and we hear there is to be some fresh attempts made to revive the old spirit which once animated its membership. "To your tents, O Israel," the watchman is calling "What of the Night?" and we expect to hear in response, "All goes well."

District No. 3.—Bro. David Klein, President of this District, is a worker and we hear is soon to have a great gathering of the Brotherhood in the Quaker City, a grand festival in Fairmount Park and the raising of a fund for the establishment of a Manual School for the training of Jewish youth.

District No. 4.—The young new President of the Grand Lodge No. 4, Bro. Jos. Rothschild, is about making things lively on the Pacific slopes. He proposes not only to stir up the lodges of 'Frisco to renewed energy, but by visitations to inspire those of the provinces with new zeal.

District No. 7.—The South-Western Lodges will assemble in annual meeting at Shreveport, La., on the 12th of the present month and we may expect further evidences of the broad and enlightened spirit which has ever characterized this section of the Order.

Digitized by Google

LITERARY NOTES.

A Defense of Judaism versus Proselyting Christianity, by Rabbi Dr. I. M. Wise.

This is a book of 129 pages recently written by Dr. Wise and should be extensively circulated among Christian divines because of its strong and aggressive ideas and as affording evidence that the Jewish mind is not breaking up or falling into utter indifference, but on the contrary needing only attack and combat to be roused to fiery activity and powerful defence. It is written in a vigorous style—so vigorous in fact as often to appear uncouth, but its ideas are those which will meet the popular mind, those who require down-right and stubborn reasoning and to such (and they form the vast majority), be they Christian or Jew, the book will prove both interesting and suggestive.

We say this without any attempt at critical analysis either of its contents or style. At a time when anti-Semitic prejudices are attempting invasion of the land such a book as this has a value peculiarly its own.

Bibliographisches Lexicon. The publisher of this work, Ch. D. Lippe, Praterstrasse 13, Vienna, Austria, should be encouraged in his brave efforts to present catalogues not only of the books on Jewish Literature of the day, but the writings on Jews and Judaism in the past.

It is only necessary to consult the pages of this Lexicon to learn how extensive as well as how wide a field Jewish literature occupies and how rich are the works in Hebrew, German and other foreign languages which to most American readers remain as sealed books.

We shall shortly notice Mr. Lippe's enterprise at greater length.

Alden's Manifold Cyclopedia. This popular Cyclopedia is gaining rapidly in public esteem and to the general reader will prove valuable not only on account of the variety and extent of its contents but for the reason of its low price which enables the poorest to become its possessor.

Digitized by Google

Editor's Sanctum

THE Centennial of Washington's inauguration as the first President of the United States, was celebrated in new York in a manner which cannot but kindle anew patriotism in every heart, love of country which, next to love of God, is the purest and most unselfish. The naval parade, the military pageant with its 50,000 armed warriors from more than 20 States, the civic procession with its 70,000 marching hosts, these and the various receptions, banquets, balls and parties given to the President, his Cabinet, the visiting Governors and distinguished strangers will long be remembered.

The part borne by Israelites in the celebration was that of other citizens, even to the divine services held in response to the proclamation of President Harrison, that "Christian and Hebrew" should assemble in church and synagogue and offer thanksgiving to God.

Many eloquent and able sermons were uttered by our rabbis, not only here, but throughout the land. At Boston, Alfred A. Marcus, Esq., delivered an address full of patriotic fervor. In the course of his remarks he said :

They had assembled there in response to the proclamation of the President of the United States. President Harrison is one of whom every Israelite should feel proud. There can be no doubt that one hundred years ago, when Washington was first elected President, the children of Israel were suffering heavy and hard bondage in various nations of the known world—in Spain, in England, and in Russia, and it seemed as if it were by the hand of God that George Washington rose up. Every Israelite knows how he loved God's chosen people. No doubt the events that take place to-day will, in a hundred years, be re-echoed by future generations of Israelites.

The late John Bright, who died a few weeks ago, when he nobly stood up in the House to advocate that the Jewish bill should pass, and that a Jew should take the oath without being tempted to violate his conscience,—what would he have said had he come to America and seen the grand synagogues, and seen how Jew and Gentile were equally included in President Harrison's proclamation! He would have felt proud of the stand he took for God's chosen. Look at the Beaconsfield administration—look at the present Lord Rothschild, at Sir Julian Goldsmid, the presidents of the two largest Jewish Free Schools in the world ; see also Sir Moses Montefiore, the first Jewish sheriff of London ;—what would those who have persecuted the Jews say should they come to life again, like Rip Van Winkle? Why, only last week one of Lord Rothschild's son was appointed Sheriff in London.

Digitized by Google

No one who has ever recognized and defended the Jews, but that God has blessed him; and those who have slandered them have received punishment. America's rise, progress, and prosperity has been due to the fact that her doors have always been open, and she has received the Jews with a warm welcome. They have been allowed every privilege that is possible should be granted; and in return, what have they done? They have advanced commerce, arts and science, and have proved the very finest citizens. During the rebellion many of them shed their life's blood in the defence of the country. It was a Jew's coffers that aided Washington.

Take England, where in days of yore King John drew the tooth of an Israelite; take Spain, Portugal, and other countries that have persecuted the Jews, and what has been their rise compared with this great American country?

What a happy gathering is here to-day? Why, some of the very descendants of the English, Spanish and Portuguese Jews are here with us in this edifice, worshiping with us. Could each of those here to-day give chapters in their history, we could well say, 'What a wonderful change has come over the world.'

I feel proud of Rabbi Joseph's proclamation in New York. It was dignified, scholarly and concise, and yet, bearing the faith of our forefathers.

Mr. Marcus concluded his discourse in that strong Orthodox vein which is characteristic of the man, but deserves nevertheless to be quoted as presenting the peculiar ideas still prevalent among some of our co-religionists who are conscientious in the belief, however such may conflict with prevailing notions.

Here is what he said:

The President and his Cabinet have all shown the greatest love and feeling for the Jews. I can say that the Republican party owes its success to the Jews of New York. But we must not enter into politics, nor become members of political clubs. We are a special people, the guardians of God's law and inheritance from Mount Sinai. Every man may vote as his heart desires, but he should not belong to political clubs, as if he is invited to any of their entertainments he must not eat of the forbidden meats, lest he acquire those diseases which God put upon the other nations. He should be a law-abiding citizen, and true to his faith. He should celebrate the Jewish Sabbath and festivals, and should endeavor on this centennial to follow President Harrison's proclamation. I hope that the President and his wife, as they kindly wrote me, may live to see the restoration of Jerusalem, when it shall bloom like a flower again. I hope that the Vice-President, Mr. Levi Morton, and his wife, and in fact the whole Cabinet, may be as they are, the kindest, truest, and most sincere well wishers of our people. Why, their names themselves are from our Scriptures: Benjamin, Levi, Jeremiah, Elijah, and even James, derived from Jacob.

Digitized by Google

THE reports of the President and officers of the Hebrew Benevolent Society presented to the annual meeting on the 28th ult., evidence anew its strong claims upon the benevolence of the Hebrew community. The Orphan Asylum, which is a model institution excelled by few if any in the world has had another year of prosperity and its 500 little inmates present an aspect of healthful intelligence which speaks volumes for the fostering care bestowed. The total cost of maintenance during the past year was $94,900.82, but this sum includes outlays for building a wall, repairs and the interest paid on bonds and loans. The Society in addition to its great work of the Orphan Asylum wherein are protected 500 children of both sexes (who are likewise trained, educated and in a measure fitted for the responsibilities of the future both moral and material,) contributed $20,000 to the United Hebrew Charities and $3,000 toward the support of the Hebrew Technical School. Grave as are the responsibilities of the officers of this Society, they appear to have realized and admirably discharged them and the re-election of Mr. Jesse Seligman as President was but a natural recognition of his quarter of a century's services which have been given with a beautiful devotion and in a spirit of gentle but firm and just administration which have commanded universal respect.

WE publish elsewhere an admirable paper from the pen of Samuel Ullman, Esq., of Birmingham, Ala., which we commend as presenting the profound conviction which must be that of every reflecting mind on considering the position of the Hebrew of to-day. If we dissent at all from our friend it is that it is not so much the Jew who is exclusive as his neighbor of the predominant faith and that this exclusiveness comes from ignorance of the true character of him who is the brother of the man who has been deified as God. A more intelligent and just conception of Jesus would make his disciples regard the Jew with holier and higher respect, elevating him in esteem and consideration for all that he has suffered and endured, suffers and endures at this hour.

Again we would have this same Jew realize more correctly his high office and seek by "living down" to so lift up his fellow man to a truer conception of his real character.

THE poem to Baron de Hirsch which opens this number of the MENORAH, is the fervent outpouring of the heart of one of Israel's

Digitized by Google

gifted daughters and will be responded to everywhere—in every clime—where the munificent gifts of the noble philanthropist have become a household word. The magnitude of Baron de Hirsch's philanthropy has attracted the attention of the world ; its peculiar character the special remark of those who look beyond the immediate present to the far-reaching influence and effects which must result from such magnificent efforts in behalf of oppressed and benighted peoples—particularly those of the house of Israel.

THE Central Committee of the Alliance Israelite Universelle has issued its report for the year 1888. The report gives a clear insight into the condition of oppressed Jews in Eastern Europe and in Morocco, and is of considerable value as a work of reference being, as far as the political portion is concerned, practically a reprint of the twelve monthly "bulletins." Two items in connection with Roumania, deserve especial notice. For the second time Jews serving in the army have been permitted to rise beyond the grade of sergeants, two Jews having since the accession of the new Ministry been promoted to the rank of officer in the reserves, and Jews now also find employment on railways and other public administrations, though in a subordinate capacity. Both as regards Russia and Morocco we are told that no change has taken place in the situation of the Jews; in the former country they suffer from administrative measures which in several governments of the empire are applied with great rigor, and in Morocco they continue to be victims of violence committed by private individuals and sometimes also by public functionaries.

The educational work continues to be carried on with the utmost success and liberality. The number of primary schools of the Alliance in Turkey, Bulgaria, Eastern Roumelia, Roumania, Syria, Arabia, Morocco and Tunis, is 53, 34 being boys' and 19 being girls' schools, the former with 7,153, the latter with 3,178 pupils, a total of 10,331. The teaching staff consists of 175 ladies and gentlemen, 107 of whom were trained in Paris in the Normal Schools of the Alliance. In addition to its own institutions the Society also grants subventions to schools not in receipt of fixed subsidies. The apprenticing work has been extended and improved. The object chiefly held in view is to apprentice Eastern Jewish lads to useful trades, to the exclusion of such as are too simple and unremunerative, and above all to make accessible such trades as have hitherto been impossible or difficult

Digitized by Google

for Jews. For certain trades which cannot be taught in the East, or which Mahometan or Christian masters refuse to teach to Jews, the Central Committee has brought to Paris, Vienna, London and Bordeaux, youths, who, when the term of their apprenticeship has expired, will return to their native countries in order to carry on there the trades they have acquired in Europe. The total number of apprentices who are being taught under the supervision of the Alliance is 586; this figure including the 47 pupils of the Agricultural School at Jaffa, and the 132 apprentices of the Rothschild School at Jerusalem There are also 11 workrooms for girls with 239 apprentices.

The Annual Report contains special reports on the Schools at Jaffa and Jerusalem, and interesting information concerning an agricultural colony of Russian and Roumanian Jews settled on land near Aidin (about twenty leagues from Smyrna) obtained from the Turkish Government. In the Appendix are to be found instructive and entertaining articles on the Jews of Tetuan, their habits and religious customs; the Jews of Rhodes; the Synagogues of Adrianople, and Jewish fetes and pilgrimages. The financial statement shows an income of 644,078 francs, and an expenditure of 603,094 francs, of which 522,136 francs were expended for educational purposes (including outlays on the training schools in Paris and the agricultural establishment at Jaffa.) It will be seen that for once there is no deficit for Baron de Hirsch to cover; but this is explained by his having given during the year a special donation of 400,000 francs. Account has also to be taken of the Baron's foundation of 1,000,000 francs (which, splendid as it is, sinks into insignificance before his more recent and much larger gifts), for the education of the Jewish youth in Turkey. From the interest for 1888, 54,747 francs were spent on primary schools in the Ottoman Empire. On the 31st of December, this fund, with accumulated balances of interest, stood at 1,140,578 francs.

It remains only to be addded that the honorary officers are: S. H. Goldschmidt, President; J. Derenbourg and Narcisse Leven, Vice-Presidents; Eduoard Kohn, Treasurer; and Leonce Lehman, Hon. Secretary; the actual working Secretary being that distinguished scholar, Isidore Loeb. The Central Committee is composed of home and foreign members. The work of the Alliance is now being ably seconded in the East by the Independent Order B'nē B'rīth, and still greater results may be anticipated in the near future.

Digitized by Google

We receive as we go to press an advance printed copy of the message of Bro. Dr. E. M. Tillman, President of the Grand Lodge of District No. 7, which will be presented at the 16th Annual General Meeting at Shreveport, on the 12th inst.

From a rapid glance, we find this document to possess more than ordinary interest, and it is written with a degree of excellence in striking contrast with similar productions emanating from the heads of the Order in other Districts. A number of important recommendations are submitted, all of which deserve attention and some of which should at once be adopted.

We refer particularly to Optional Endowment. This measure should be carried through as it has been in District No. 6, at Chicago, and we believe its adoption will tend more than any other one thing to increase interest and membership in the Order. Support of the Orphans' Home at New Orleans should certainly be augmented for the excellent reasons alleged, and the establishment *not* of *technical but manual* schools in connection with the Orphan Homes at Cleveland and New Orleans should be carried out without delay. This excellent measure has already received attention and is being put into practice at the former asylum, under the wise administration of Dr. Wolfenstein.

Of the MENORAH, President Tillmann says: "This excellent and enterprising journal, the official organ, continues to do valuable service. It deserves and should receive at our hands greater encouragement and more general support to the end of enabling it to contribute more largely and efficiently to the propagation and prosperity of the cause."

If the remarks of Dr. Tillman upon intellectual culture among our brethren and their families should receive the consideration they deserve, no better medium for such culture can be found than in the constant perusal of the pages of this magazine. The present membership of the District is 2,326.

THE address of welcome to the President as he entered the City Hall on the occasion of the Centennial of Washington's inauguration as first President of the United States was delivered by Miss Annie Alida Abrahams a daughter of Mr. M. B. Abrahams, one of the staff of the N. Y. *Times* and a member of Manhattan Lodge. It was much above the average in ideas and expression. Miss Abrahams was unanimously elected from the Normal College for this distinction

Digitized by Google

and this fact together with the admirable manner in which she acquitted herself speaks volumes for the high character of non-sectarianism which pervades our public school system.

TO OUR READERS.

The MENORAH PUBLISHING COMPANY will hereafter have the business control of the MENORAH MONTHLY, the undersigned retaining solely the editorship. The officers, with increased financial resources and thorough administrative capacity, will be enabled to secure its permanent success.

The Editor on his part will continue to preserve for it the literary reputation and high character it has already achieved.

BENJAMIN F. PEIXOTTO.

NOTICE TO SUBSCRIBERS.

Bro. Dr. Spitz, editor of the *Jewish Voice*, St. Louis, which he has made one of the liveliest weeklies coming to our office, makes the following appeal in the last number of his bright little sheet:

"We respectfully beg of our subscribers in the country to remember that, according to the divine law, it is a capital sin to withhold *over night* the wages of the laborer. Now, there is a very large number of our subscribers who have withheld *our wages*—the subscriptions due us from last year, and they are already in our debt quite a good way in the second year. In the fond hope of seeing a generous and *honest* response from all our subscribers, we are just about sending our bills for the years '88 and '89, as we have to collect every dollar outstanding in order to meet the demands on the publisher. The amounts of the individual subscriptions are small, but in the aggregate they are most important. Please remit at once."

We say AMEN in the name of the MENORAH, which likewise has a large number of *delinquents*. We are quite sure we have only to use the same eloquent plea as Rev. Bro. Spitz to have a quick response. Gentlemen and Brothers please pay up!

Digitized by Google

THE MENORAH

VOL. VI. *JUNE 1889* NO. 6.

JERUSALEM AND THE HOLY LAND*

Population and Condition of the Jews.

BY IS GREY D'ARBELA, BEY, M.D.

I.

THE number of Jews in Palestine is forty-five thousand, Jerusalem alone having twenty-four thousand souls. The other twenty-one thousand are divided in the following towns; Saphed, with eight thousand; Tiberias, with four thousand; Jaffa, with two thousand five hundred; Hebron, with one thousand two hundred; Khaifa, with one thousand; Sidon (Saïda), one thousand two hundred; Akko, one hundred; Nablus, one hundred; Gazah, one hundred. The colonies Rishon Lezion, Mazkereth Bathin, Petah-Tikva, Yahudich, Shedara, Zicron-Jacob, Rosh-Pinah, Jesod-Hamaleh, Vaad Ahin, all with a population of two thousand souls. The Jewish population at present is just one-eight of the whole bulk of Palestine's inhabitants. They are divided in two large branches of Sephardim and Ashkenasim. The first subdivide in many smaller branches, viz.: Moghrabins, Seargiens, Bockarians, etc. The second in Peruchim and Hassidim.

SEPHARDIM.

The Hispano-Portuguese Jews, are called Sephardim (Sephard—Spain), because they are descendants of those Jews who were expelled by Ferdinand and Isabella from Spain and settled principally in the Mohammedan countries of the Levant. They keep their liturgy after the Spanish rite and

* The present is the first of a series of articles which the author, who is the Director of the Rothschild Hospital at Jerusalem, has expressly written for the MENORAH Treating of the Jews in Jerusalem and Palestine as they exist to day, their many different divisions, classes; their life, habits, pursuits, religious ceremonies, etc., they will be found of very great interest.

Digitized by Google

follow in practical questions the law-book Beth-Joseph of Rabbi Joseph Caro.

The Sephardim of Jerusalem have originally come from the provinces of Turkey, Egypt, Baghdad, Persia, and speak Spanish; only a small number are the descendants of the ancient inhabitants of Jerusalem, the so-called Moriscos: and those from Tunis, Algiers and Morocco, all of them speak Arabic. The Sephardim do not form now-a-days the plurality of the Jewish population of Jerusalem. Their num- is about nine thousand five hundred souls. At the head of the community stands the Haham-Bashi, elected by the college of Hahamim, and officially recognized by the Turkish Government; the Sultan bestows on the favorite of the Hahamim the Mejidieh Order, a diploma of honor, and an embroidered tarbouche. As his auxiliary stands the college of about eighty Hahamim, or Rabbis.

Three Rabbis of that number assemble every month to form the Beth-din, or Court of Justice. Under the presidency of the Haham-Bashi they decide on all religious, or civil cases As that court gives decisions openly, without any costs or great ceremonies, it is very much liked, not only by Jews, but by followers of other religious sects, who have recourse to that court, if they happen to have any differences with Jews. The Government respects the decisions of the Beth-din, and offers to it its moral and physical authority. In a case of great importance seven Hahamim assemble.

The management of the worldly affairs of the community is conducted by a committee, which is composed of three Pakidim, or representatives, three locumtenants and as many "Mashgihim," or controllers. The community has four large synagogues, many houses and a great many empty building sites. The revenues of the community are very limited and fluctuating, as the community does not charge its members any taxes, new comers have to pay a certain sum of money (as the right of membership). In the case of death of the new settler without direct heirs, the inheritance pays a certain sum, which was settled beforehand with the

Digitized by Google

new settler. Certain rights to sell burying places, and meat form a part of a moderate income of the community, but all this does not cover the expenses which follow: Payment of interest on a debt which has burdened the commnnity for a very long time, poll tax on the poor, payment of a certain sum to have the right of entrance to the Protel Maaravi, the west wall of the temple, and to the grave of Rachel, expenses for the schools and alms.

This is then the reason why the community sends envoys forth to gather alms. But all that income is not sufficient even to cover their urgent necessities. They are compelled to sell many of their last empty building places and sink every day more and more into pauperism. The mode of life of the Sephardim in Jerusalem is oriental. Bigamy is not interdicted religiously to the oriental Jews, because they have not recognized the prohibition of bigamy, made by Rabbi Gershon in his Takonoth Rabeinu Gershon, which took place in the XI. century. But they do not make a frequent use of that eastern habit, and only in certain cases. Monogamy is a rule with them, only when after a long marriage they have no children, they marry a relative of their first wife and with her consent; following in this the example of our patriarch Abraham. This serves to preserve the harmony and peace of the family. The first wife considers the second one as a member of the family and not as a rival. The first wife is always consulted in everything concerning the education of the children of the second wife.

Polygamy is never practised by the oriental Jews. Marriage is entered very early, as in all eastern countries; the cause of it is the early ripeness of the people. But there is a hope of the dying out of this deplorable habit. The marriage contract is made by the parents, but the consent of the couple is now-a-days a "conditio sine qua non." The oriental habit to shut the women in a harem is completely strange to the oriental Jews. The females are always presented to the visitors and take a modest part in the conversation. The Jewesses do not use veils, which are used by the Mohammedan and Christian women in passing through the streets.

Digitized by Google

MENTAL AND MORAL EVOLUTION*

The Intellectual and Ethical Development of the American Jew

By Leo N. Levi

IN treating of my subject it becomes in a measure necessary to consider the history of the Jews in America, for that their history not only states, but also explains their mental and moral evolution.

Leaving out of consideration the few pioneers who came to the United States in the early days, we may, for the purpose in hand, say that our children compose the third generation of Israelites in this country.

To the end that the progress achieved may be made clear, I propose to examine each of the three generations in turn, and shall endeavor to find the type of each era. The difficulties of such an undertaking are not to be mistaken or disregarded. The synthetic process, by which, from great numbers, we form a typical representative, is rarely successful. The scope of human observation is so limited, the fallibility of human discernment so common, and the critical quality so rare, that very seldom indeed is a so-called type more or less than the impressions created on the observer by a few elements of the class sought to be typified. When we reflect further that the deepest impressions are made by extravagant characteristics, we must recognize the danger of mistaking a caricature for a type. This danger has been realized the world over in respect of the Hebrews. Writers and artists, as a rule, present as a typical picture of the Jew an exaggeration of the worst specimen with whom they have come in contact. Thus, in literature it is common to find the Jew as bent in form, ugly in feature, vulgarly gaudy, disgustingly unclean, speaking a miserable jargon, wholly wanting in culture, and exhibiting a moral corruption that passes all comprehension. He is painted as a Jew, a cunning and vindictive creature, who cringes to power and domi-

*An address delivered before the Grand Lodge of Dist. No. 7, at Shreveport, La., May 14, 1889.

Digitized by Google

neers over weakness. If any virtue whatever be attributed to him, it is carefully minimized by looking at it through the wrong end of the same glass which was skilfully employed to enlarge his shortcomings. And this process of depiction, which is in daily use, is called art. If the Jew protests against being made the target of unjust prejudice, he is assured that art loves the truth and eschews prejudice. He is told that, like the camera, art represents what stands before it, registering the lights and shades, the straight and the crooked lines.

Nor may this be gainsaid, but shall we call them artists who clothe virtue in the garments of sin and "apparel vice in virtue's harbingers?" The true artist seeks and finds truth in its nakedness and surety. Error, though tenacious of life, yields at last to time, but truth is immortal. The creed, the government or the people that is permeated by or built upon error must inevitably perish from the earth; and whatever endures, despite the friction of ages, may be safely credited in its genesis and in its career with the lasting elements of truth, that "tire time and torture." This is the ultimate of all criteria, and where shall be found the measure of the test save in the Jew? The prejudice against the descendants of Israel is slowly but surely receding before the march of genuine enlightenment. The nations of the earth, one by one, are coming to see that their number, power and influence, after centuries of oppression, evidence the sterling stuff of which they are made, and denounce the grotesque knave who is dignified by false art with the honorable designation of the Jew. It could not, without disgrace to the world, be otherwise. If the sordid creature in whom the Israelites have been caricatured typified the race, what apology can civilization offer for Jewish prestige and power in everything of which civilization makes boast? Shall it be admitted that in the long march of events ignorant cunning has triumphed over intelligent thought; that courageous honor has yielded to craven depravity, and that free and manly virtue has receded before servile sin? Assuredly not.

The Jew is neither saint nor devil. He was never more

Digitized by Google

than man, with all of man's frailties, nor less than man, with all of man's aspirations towards the Divine ideal. But in some respects he differs from all other men, and in these specific differences are to be found the true elements of the Jewish race.

When he has faltered and fallen by the way it is because of the human weakness that at all times forces the bravest to yield; but in always rising from defeat to victory he has displayed the sublime courage that he alone has truly learned from the sweetest singer of Israel: "Thou shalt not be afraid for the terrors at night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor the destruction that wasteth at noonday."

Let us then look upon this people in relation to our subject as men, moved and swayed like other men, and only differing from other men by the characteristics which typify them. These characteristics are no peculiarities in dress or speech; they are not mere idiosyncracies of manner nor depravities of heart or mind. On the contrary, they are inherent qualities, modified, it is true, but not radically altered, by the history which these qualities have made. The history of the Jew has been to him like the banks to a stream. They confine and mark the boundaries of the current, and in a large measure determine its course, and yet the stream makes and changes its banks and works its own passage to the sea. The Jew began his career with a mission; to fulfill it he was endowed with certain qualities; he has met obstacles that have impeded and delayed him; he has been forced to deviate from the direct route, and often to retrace his steps—but his course has been as unceasingly onward as that of the stream which, starting from some mountain top, channels its way through and around the loftiest hills in its journey to ocean's level. And as the stream which started with only crystal water becomes at times impure by the deposit taken from its banks, so the Jew, whose mission is Divinely pure, has taken on dross from his environment. When normal conditions are restored in the current of the stream the impure matter is precipitated and the water is restored to its original clearness. Perhaps it will be so with him.

To be continued.

Digitized by Google

THE PERSONALITY OF HONORÉ DE BALZAC*

By Mary H. Ford

(*Concluded*)

BALZAC'S philosophy was as genial as his temper, and though possessed of apparently universal knowledge he was never a pedant. To him the past was merely a school and preparation for the great life of to-day, and he grasped the latter in all its many-sidedness, as no author before or since has done. He seized the most salient features of our feverish present, with instinctive comprehension, felt the new and growing power of money, and in *Rastignac*, the miser *Grandet*, *Père Goriot* and his grasping daughters, as well as in many other characters, he has portrayed with marvelous power and exactness, the effect of the money need upon society. In the early part of this century the money element in our existence was not nearly so prominent as at present ; it was coming to the surface one might say, making itself felt as one of the factors of the near future, and Balzac caught it with a perfect understanding of its growth, and ramifications.

Another of the tendencies which roused Balzac before it touched other men, very widely, was the theosophic, spiritualistic, psychologic one, which is bearing fruit so generally in our day. Balzac is first and foremost a psychologist, and he is a novelist merely because he must study mind as it is exemplified in individuals. The relation of body and mind, their comparative powers, and the development and possibilities of soul strength, are the questions which always interest him, and one feels that if he had not been born a dramatic Frenchman, his only other possible incarnation would have been that of an eastern dreamer. He loves above all things, to trace out the effect upon the brain and nervous system of some innate tendency or untoward outward circumstance, and while he is intensely a realist, his realism is the

* See Menorah for May.

Digitized by Google

very opposite of that expressed in Zola, Dumas, and the French novelists generally. The latter portray bald facts, apparently for the mere love of showing how vile human nature may be, while in Balzac the fact is merely a suggestion through which he is led to the study of certain types and developments.

It is safe to say that no deep-thinking man was ever more misunderstood than Balzac has been. In his own time he was spoken of constantly as the "most prolific romance writer of the day," and after the publication of *Louis Lambert*, some one asked him when he intended to settle down and write a novel which would be really great! Carlyle in one of his letters speaks scornfully of Dumas Balzac and Eugene Sue, warning a young friend who was making a first effort toward literary distinction, not to follow the lead of this trashy school. By his contemporaries Balzac was considered not only too prolific, but as deficient in style, and when we compare his incisive and intellectually passionate French, with the wild and often windy eloquence of Victor Hugo, we can understand why his fellow workers failed to comprehend him. The Germans knew him better, and Johannes Scherr, one of the most *scharf-sinnig* of modern German critics calls him a profound *menschen-kenner*, who knew the masculine, but especially the feminine heart as it will not soon be understood again, and who was for the France of the Restoration—*mutatis mutandis*—what Lucian and Petronius were for the Roman Empire.

The fact is, Balzac is so brilliant that one can read through his novels without being conscious of the philosophic under-current which pervades them. The mere story of *La Duchesse de Langéais*, *La Fille des Yeux d'Or*, *Le Rechèrche de l'Absolu*, is so fascinating that one can easily pass by the author's meaning in it, and when one has been taught to connect with his name only the words prolific and immoral, it is excusable to feel as did the lady who once lamented to the writer the necessity of reading novels "to keep up my French," and the question 'Why not read Balzac then?' responded with a look of horror quite indescribable, "My

Digitized by Google

maid reads Balzac!" As if that were sufficient to debar a person of culture from such literature.

Balzac to be comprehended and appreciated must be read thoughtfully, not merely to pass away time. And it is safe to say that he never can be read satisfactorily in English. There is a brilliancy and finish about the French of Balzac which is inimitable and untransferable, and he is full of swift, pregnant phrases which can only be translated by a circumlocution, through which their freshness is entirely lost. His style consists in being more dramatic, concise and poetical in the use of the French language than any of his predecessors could have been. He found the literary expression of his people so stilted and pedantic, that it seemed as if French literature must either be born again, or be buried in the grave-clothes of a Moliere-Racine coffin. It was extremely difficult for Balzac to break away from the literary trammels of the past and find a tongue which should be vivid and polished enough to express all of the *verve* of the XIX. century, with none of its vulgarity. That he did so is shown by the revolution he caused in the use of the French language, for his contemporaries while denying his style, and criticising his unconventional sentences, fell unconsciously into the way of writing of which they disapproved, and which in the hands of M. Jules Lemaitre and kindred journalists is making French the most forcible and elegant language of the age.

Balzac's superiority explains why his contemporaries misunderstood him, or rather why he encountered a rush of ignorant detraction which separated him from souls who could have comprehended him. Carlyle perhaps would turn in his grave at the thought of Balzac being compared to himself as a moralist, yet he is a moralist of equally strong type, but warmer, more genial, more human. He hates shams as heartily as did his great contemporary, and he loves the manly virtues of truth and fidelity. His moral code is by no means a conventional one. He believes in many things which others would frequently condemn, and is always seeking the inner motive which makes ontward conduct either

Digitized by Google

praiseworthy or faulty. In fact he is often suspicious of outer correctness, and in his disgust at merely conventional goodness, loves to find virtue in a *Vautrin* or a *Ferragus*, where if it has any place at all, must spring from such a compost of outrages against law and order, that most people would be too horrified to look for it. The men and women who can be magnanimous, who can forget themselves entirely for others, are the ones Balzac loves best to paint. *Madame Claës*, *Madame Jules*, *Pauline*, *Lemulquinier* the valet of Claës, *Pere Goriot*, *Schmucke*, *Adelaide*, where can we find purely loving and self-sacrificing people so perfectly drawn as these? Yet Balzac is such a thorough *Menschenkenner*, that the scalpel is never out of his hand. He cuts mercilessly, and with virtues of a divine origin, shows us the weaknesses which keep his characters decidedly within the pale of humanity. *Madame Claës* loves her husband, but she does not understand chemistry, and the demon of wounded love and anxiety, forces her to invade his laboratory and draw him from his labors, just as he is on the verge of a great discovery. Marguerite Claës the daughter is equally loving and unselfish, equally unfortunate in the results of her devotion, for lacking the genius which would enable her to understand her father's pursuits, she is forced to draw him from them, and lead him back to the beaten paths of decent existence at the very moment when everything in the laboratory is in train for a great discovery, and when if he could have been left to himself, to watch the action of the forces he had put in motion, he would have brought to fruition all his apparently reckless enterprises.

Balzac loves the gigantic and powerful, but his reason recoils from painting it as omnipotent. One can imagine how he would have enjoyed creating a Ravana, and making him so unconquerable that even Rama would have flinched before him. But as we have said he knows humanity too well, and finds it as it is, more tragic than any poetic exaggeration could make it. So Madame Jules has a fault, Rastignac is not persevering in nobleness, Vautrin is only a generous and dauntless criminal, Pauline alone, one might

Digitized by Google

say, is perfect, flawless, quite unflecked by the base humanity around her, and after all, we discover that Pauline is half a fancy and a myth.

Balzac's ideas as to the relations of the sexes, are very far from being conventionally moral, and yet though he is the author of the "Physiologie du Mariage," they are in many respects noble. They are in fact quite similar to those which Goethe expressed in his Wahlverwandschaften, and which George Eliot and Lewes lived. They are ideal, unpractical, fitted for the contemplation of minds lifted above the sway of base passion, but demoralizing, if they should be made the rule for men in general. Balzac had a very thorough contempt for marriages prompted by motives of interest, and thought that such bonds were always inferior to those of real love. He believed that people had no right to marry for such ephemeral considerations as money and position, and declared that he would never marry himself, until he found a woman to whom he could be united by the sincerest friendship and congeniality of taste. We can have many passions, he says, but only one love, and what is this love? Truly no one has given a more lofty definition of it than Balzac, when he says real love is only possible when the idea in man, recognizes the idea in woman. By the "idea" in this case he means the highest inner soul, which speaks across rather than through the senses, and which men can only discover in each other by a species of refined clairvoyance.

Balzac is constantly analysing love as a consideration of body and mind, and in this way his love stories are psychological studies rather than romances, though they are fortunately dramatic enough to attract the uninitiated. "Louis Lambert" and "La Peau de Chagrin" are among the most interesting of this sort, though "La Duchesse de Langéais," is almost equally profound.

Balzac is by no means consistent in his expressions on love, he frequently prefers to be enigmatic in his remarks upon all things, but it is quite easy to distinguish the earnest thinking man from the bitter Parisien, in his reflections.

Digitized by Google

For instance when he says in "Louis Lambert," "In real love marriage is only the means by which we can attain sympathetic unbroken companionship, but in passion the mere consummation of a marriage is the end sought for," we know that Balzac is speaking his thought frankly, and can feel sure that Madame de Girardin was not the only earnest woman of his acquaintance. In the conclusion of "La Duchesse de Langéais," on the contrary, Balzac has put on his masque, and says sphinx-like: "But one must know how to love wisely, and it is only the last love of a woman which can satisfy the first love of a man."

Sad and mocking words, one might think, with which to end a tale so beautiful and touching as *La Duchesse.* Yet when one realizes that *Montriveau* had sought *Antoinette* faithfully for five years, that the latter had entered a convent for his sake, where her love had grown into religious ecstasy so pure and strong that its sudden interruption caused her death, we must believe that *Montriveau's* first love was his last, and that it would remain forever a poem in his heart—*adoremus in æternum.*

Genial, affectionate, intense, overflowing with humor and kindness, Balzac ought to have lived a hundred years upon this earth which so seldom sees his like either in genius or character. But he was not long lived. Men of his kind seldom are. Convinced that he would live to a great age, and that at eighty-five he would be in his prime, he made such demands upon his splendid physical powers, that it was not strange his life suddenly went out. His last year was a happy one. He had attained his two great desires, *être célèbre, être aimé.* His love affair was very mysterious. His friends did not know that he intended to marry, though they had heard occasionally strange tales of a Russian princess of wealth and refinement who was said to have won Balzac's heart. Meanwhile his health was failing, but no one seemed to dream that he could die. His marriage was at last consummated very quietly. Gautier, about to leave for Italy upon a pleasure trip went to bid him farewell, but he was not at home. As Gautier was entering his traveling carriage

Digitized by Google

he received a letter from Madame de Balzac, "in polished phrase," expressing her regret that he had not found them at home when he called, and at the end Balzac had added, "I can no longer either read or write." Pathetic words! and almost the last he ever wrote, for scarcely had Gautier reached Italy, when he heard of his friend's death.

Balzac was only fifty-one years old when he died, and was in the full flower of his genius.

THE JEWS OF THE EXTREME DIASPORA*

(*Concluded.*)

A Tablet Recording the Rebuilding of the Temple of Truth and Purity.

BY ALFRED KINGSLEY GLOVER, D. D.

THEIR (*i. e.*, Sacred Writings) contents are deep and mysterious, their promises calculated to influence men's good feelings, and their threatenings to repress corrupt imaginations.[1]

But religion must consist in the purity and truth of Divine worship. Purity refers to the pure One, who is without mixture; truth to the correct One, who is without corruption; worship consists in reverence, and in bowing down to the ground.[2]

The form observed by the virtuous men of antiquity was, first to bathe and wash their heads, taking care at the same time to purify their hearts and correct their senses, after which they reverently approached before *Eternal Reason*[3] and the *sacred writings*.

Eternal Reason[3] is without form or figure, like the *Eternal Reason*[4] of *Heaven*, exalted on high. We will here

* See May MENORAH.

Digitized by Google

endeavor to set forth the general course of Divine worship in order:

First, the worshiper bending his body, does reverence to *Eternal Reason*, by which means he recognizes *Eternal Reason*[7] as present in such bending of the body; then standing upright in the midst, without declining, he does obeisance to *Eternal Reason*[7], by which means he recognizes *Eternal Reason*[7] as standing in the midst; in stillness maintaining his spirit, and silently praising, he venerates *Eternal Reason*[7] shewing that he incessantly remembers *Heaven*[8]; in motion, examining himself, and lifting up his voice, he honors *Eternal Reason*[9], shewing that he unfailingly remembers *Heaven*[10].

This is the way in which our religion teaches us to look towards invisible space and perform our adorations. Retiring three paces, the worshiper gets suddenly to the rear, to shew his reverence for the *Eternal Reason*[10] who is behind him; advancing five steps, he looks on before, to shew his reverence for the *Eternal Reason*, who is in front of his person; he bows towards the left, reverencing *Eternal Reason*[10], whereby he admires the *Eternal Reason*[10], who is on his left; he bows toward the right reverencing *Eternal Reason*[10] whereby he adores *Eternal Reason*[10], who is on his right; looking up he reverences *Eternal Reason*[10], to shew that he considers *Eternal Reason*[10] as above him; looking down, he reverences *Eternal Reason*[10] to shew that he considers *Eternal Reason*[10] as close to him; at the close, he worships *Eternal Reason*[10], manifesting reverence in this act of adoration . . . . It (fasting) is called an entrance, because we practice one act of goodness to-day, and another to-morrow; thus having commenced the merit of abstinence, we add to our store, avoiding the practice of every vice, and reverently performing every virtue, etc., . . . (already given).

We also abstain entirely from food during a whole day, when we reverently pray to *Heaven*[11], repent of our former faults, and practice anew the duties of each day. The *Book of Diagrams*[12] also says, "*When the wind and thunder pre-*

Digitized by Google

vail, the good man thinks of what virtue he shall practice, and if he has any errors, he reforms them." etc., . . (already given).

Viz., those (Jewish families) of Yen, Li, Gaé, Kaou, Mûh, Chaou, Kin, Chow, Chang, Shih', Hwang, Nëé, Teò, Pih, etc. . . . . In the reign of Ché-yuén, of the Yuen dynasty, or the 16th year of the 67th cycle (A. D. 1280.), Weò Sze-tă rebuilt the ancient temple of *Truth* and *Purity*, which was situated in the T'hoò-she-tszé street, on the southeast side; on each side the area of the temple extended 350 feet; when the first Emperor of the Ming[13] dynasty (A. D. 1390) established his throne and pacified the people of the empire, all those who came under the civilizing influence of our country were presented with ground, on which they might dwell quietly, and profess their religion without molestation, in order to manifest a feeling of sympathizing benevolence, which views all alike. But as this temple required some one to look after its concerns, there were appointed for that purpose Lé Chîng, Lé Shîh, Yen Ping-too, Gaé Kîng, Chow Gan, Lé Kang, etc., who were themselves upright and intelligent men, and able to admonish others, having attained the title of Mwân-la (Mullah)[14].

So up to this time[15], the sacred instruments, ceremonies and music, are all maintained according to the prescribed pattern, and every word and action is conformed to the ancient rule[16] every man, therefore, keeps the laws[17], and knows how to reverence *Heaven*, and respect the patriarchs[18], being faithful to the prince and filial to parents, all in consequence of the efforts of these teachers.

Yen Chîng, who was skilled in medicine, in the 19th year of Ying-lò (A. D. 1417), received the imperial commands communicated through Chow-Foo-Ting-wâng to present incense in the *temple of truth and purity* which was then repaired[19]; about the same time, also, there was received the imperial tablet of the *Ming* dynasty to be erected in the temple. In the 21st year of Ying-lò (A. D. 1422), the above-named officer reported that he had executed some trust reposed in him; whereupon the emperor changed his surname to

Digitized by Google

Chaou, and conferred upon him an embroidered garment and a title of dignity, elevating him to be a magistrate in Che-Këang province. In the tenth year of Ching-t'hung (A. D. 1465), Lé Yung and some others rebuilt the three rooms in front of the Synagogue.

It appears that in the fifth year of T'heeu Shun (A. D. 1349), the Yellow River [20] had inundated the Synagogue, but the foundations were still preserved; whereupon Gaé King and others petitioned to be allowed to restore it to its original form, and through the chief magistrate of the prefecture received an order from the treasurer of Honan province granting that it might be done in conformity with the old form of the *temple of truth and purity* that had existed in the time of Ché-yuen (A. D. 1290); whereupon Lee Lyung provided the funds, and it was made quite new. During the reign of *Ching-hiva* (A. D. 1470), *Kaou-Këen* provided the funds for repairing the three rooms at the back of the Synagogue. *He also deposited therein three volumes of the Sacred writings.* [21] Such is the history of the front and back rooms of the Synagogue.

During the reign of *T'heeu-Shun* (A. D. 1440), *Shih-Pin*, *Kaou-Keeu* and *Chang Heuen* had brought from the professors of this religion [22] at Ning-po one volume of the sacred writings; while Chaou Ying-Ching, of Ning-po, sent another volume of the Divine Word, which was presented to the Synagogue at *Peen-leang* or Kai-fung. [23] His younger brother *Ling* also provided funds, and in the second year of *Hung-Che* (A. D. 1488), strengthened the foundations of the Synagogue. [24] *Ting*, with myself, *Chung*, entrusted to *Chaon-Tsun* the setting up of the present tablet. Yen Too-la had already fixed the foundation of the building and commenced work towards the completion of which all the families contributed, and thus provided all the sacred implements and furniture connected with the *cells for depositing the sacred writings*, [25] causing the whole Synagogue to be painted and ornamented and put into a complete repair. For I conceive that the three religions of China have each their respective temples, and sever-

Digitized by Google

ally honor the founders of their faith. Among the *literati* there is the temple of Ta-Ching, or *Great Perfection*, dedicated to Confucius. Among the Buddhists there is the temple of Shing Yung, or the *Sacred Countenance*, dedicated to *Nemow* (*Buddha*); and among the Zaonists there is the temple of *Yah huang*. So also in the *true and pure religion* [25] there is the temple of *the joyful inheritance conferred by the Great One*, [26] erected to the honor of *Hevang-t'heen*, the Great Heaven. [27]

Although, etc. (given) . . . . obedience to parents, just that which is inculcated in the five human relations, the five constant virtues, with the principal relations of life. It is to be observed, however, that people merely know that in the temple of truth and purity ceremonies are performed where we reverence Heaven [28] and worship toward no visible object. But they do not know that the great origin of Eternal Reason [29] comes from Heaven, [30] and that what has been handed down from of old to the present day must not be falsified. [31] . . . . . (already given). Thus we pray that the Emperor's rule may be extended to myriads of years, and that the Imperial dynasty may be firmly established . . . . . (already given). Composed by a promoted literary graduate of the prefecture of K'ae-fong-fu, named Kin-chung, inscribed by a literary graduate of purchased rank belonging to the district of Ts-ĕang-fu, [32] named Tsaow-tso, and engraved by a literary graduate of purchased rank belonging to the prefecture of K'ae-fong-fu, named *Foo-joo*, etc.

Thus we have on the tablets a plain, straightforward, and withal a beautiful record of Chinese Judaism. The thoughts expressed are neither wholly Jewish nor wholly Chinese, but are a blending of all that is high and noble in both Confucianism and Judaism. The system of religion as taught (not originated) by Confucius was essentially ethical, based upon a rigid Monotheism. There could be no better land than China for the growth of Judaism. The lethargy of the Mongolian brain must ever give way before the intellect of both the Aryan and Semite, but the Semite alone can blend his religion with the State religion of the "Middle Kingdom." The Christian must needs *proselyte*.

Digitized by Google

NOTES.

FIRST TABLET.—(See May MENORAH.)

1 The true doctrine.
2 Here it means probably the Chinese classics.
3 True doctrine, or the right principles.
4 The everlasting truth.
5 " " "
6 " " "
6 The *Six Classics* are the "*Sacred Writings.*"
7 Right principles.
8 Right *way* or *course*.
9 The true teachings.
10 " "
11 Right course.
12 True teachings.
13 " "

} Confucian Teachings.

14 The Supreme Being.
15 " " "
16 Eternal Truth.
17 I suppose this is a lance-thrust at the Buddhists.
18 The true doctrine.
19 *The* Chinese Classics.
20 As given.
21 *i. e.*, the professors of Judaism.

LARGER OR SECOND TABLET.

1 The "*Sacred Writings*" means the *Torah*.
2 Chinese custom.
3 The Jews of olden time.
4 The *Logos*.
5 " "
6 ?
7 It will be interesting to my Jewish readers to read such portions as this for comparison with purely Jewish customs.
7 Eternal Reason is here best rendered as above—*Logos*.
8 Heaven.
9 The *Logos*.
10 The Supreme Being.
10 " " "
11 The Supreme Being.
12 An ancient Chinese work.
13 The native dynasty, 1890—1644.
14 Also the title of the Rabbi at Kai-fung fu.
15 ?
16 The ancient Jewish ritual.
17 The Hebrew law.
18 Hebrew patriarchs.
19 See note, July, '88, *Menorah*
20 Hoang-ho.
21 The *Torah*.
22 Judaism.
23 Kai fung-fu was called *Pien-leang* in forme days, before the tenth century and at times afterward.
24 See July, '88, *Menorah*.
25 The Jews called their religion thus.
26 The religion of the Children of Israel.
27 Supreme Ruler.
28 Heaven or God.
29 True doctrine.
30 Heaven.
31 In obedience to the Torah's command.
32 Jews were evidently in this city also

Digitized by Google

HISTORY OF JEWISH LITERATURE

By Dr. Gustave Karpeles.

Translated from the German by Richard J. H. Gottheil, *Ph. D Columbia College, New York.*

SECOND PERIOD.

The Judæo-Hellenic Literature from 200 to 100 B. C. E.

THE HELLENISTIC LITERATURE.

BUT they did give both the Greeks and the Romans of those times a better knowledge of the ideas of Judaism, and led them to form a juster estimate of their value. Thus it is conceivable that prominent statesmen and distinguished women in Rome were filled with the influence of these ideas. For the old gods were preparing to leave Olympus, amid the laughter of men; old Pan was dead. What wonder then that the invisible and single God of the Hebrews, in the philosophic light in which the Hellenists portrayed him, was an irresistible attraction to them?

Roman society obtained an exact knowledge of this theosophy through the Palestinian Hellenists, whose existence in post-Maccabean times is shown by the historic fragments of Eupolemos and other Apocryphal writings; and whose most prominent representative was the historian *Flavius Josephus*, born at Jerusalem in the year 38 A. D. He is the exact opposite to Philo, the most prominent representative of Alexandrian Hellenism, whose works he certainly knew and used, though he only mentions him once. For if Philo was distinguished by his true piety and his unimpeachable purity of character, Josephus, though boasting of his Pharasaic sentiments, was a traitor to his people and a biassed historian of the Romans.

Josephus wrote his works at the Roman Court—and lived under three Emperors, Vespasian, Titus and Damitian. He sought to bury the unwelcome recollection of his political

Digitized by Google

past by his literary activity; but he could not prevent his own writings from becoming the defamers of his character. Four works have been preserved. There is the "Jewish War," in seven books, the history of the destruction of Jerusalem, and of the Roman war in Judæa; it was originally written in Hebrew. Then we have his "Twenty books of Jewish Antiquities," in which he relates the history of his people from the most ancient times up to the year 26 A. D. Then there is the "Answer to the Greeks," that is "against Apion," a polemical work that has only been partly preserved. Finally we have the "Life of Flavius Josephus," an autobiography, occasioned by the work of a political and literary opponent, Justus of Tiberias, the private secretary of King Agrippa, on "The Judæan War." This latter work contained violent attacks upon Josephus, and Josephus's answer was designed to justify and explain his treachery and duplicity.

This same Justus wrote a history of the Jewish Kings from Moses to the year 100; but nothing has been preserved of it.

In all his writings Josephus pretends to a warm love for his people and its religion. This cannot be denied by his most vehement opponent. To this he added an exact knowledge of the sources and the history of Judaism and an unusual amount of literary capacity; so that his writings have become not only the most important authority for the period of which they treat, but their style has earned for their author the title of the Grecian Livy, and have become patterns of historical narration.

It is otherwise, however, with his fidelity and trustworthiness, though Tacitus recognises him as an authority and praises his objectivity. This latter may well be disputed when his own defense, or the Roman imperial house are in question. The immediate object of his book "On the Jewish Wars," of part of which he was himself an eyewitness, was to displace other accounts of the same events from among his coreligionists. It was also designed to give the Romans and Greeks more favorable ideas about the Jews.

Digitized by Google

The "Jewish Antiquities" was probably written chiefly for the heathens. It shows the deep-rooted sympathy that existed between Josephus and the Alexandrian Hellenists, whose allegorical method of exposition he adopts. He even relates incidentally that it is his intention to write a philosophical commentary on the history of the creation—a Palestinean-Hellenistic Midrash. His design, however, was never realized, and the sermon on "the Government of Reason," the so-called Fourth Book of the Maccabees—though it shows the same tendency, has been wrongly ascribed to Josephus.

On the whole, he is strictly religious, and his standpoint is an essentially Jewish one, though influenced by heathen ideas. Thus he conceives of the Divine government of the world, not "in the spirit of the Alexandrinian World-Soul," but in the Biblical sense. That in spite of this he should have paid tribute to the views and the superstitions of the time, shows the want of consequence in thought and the confused state of general culture of the period in which he lived and of which he may well be regarded as typical. Thus, amongst other things, he relates in his Antiquities, that the art of casting out evil spirits originated with Solomon, and that it was yet practiced in his time. Then he describes an incantation, by means a ring, through which a certain Eleazer drew the demon from out of the nose of one possessed, in the presence of Vespasian!

In some other respects, however, Josephus is remarkably enlightened. He does not hesitate to explain the Biblical miracles by natural methods, he even doubts them entirely, sheltering himself behind the phrase: "Let everyone think thereon as he pleases!" It does not speak well for his historic sense that he respects and elaborates the romance of Moses, by the Pseudo-Artapan; in other parts of his writings, however, he exercises greater judgment.

The speech which he makes Moses deliver before the Sinaitic revelation is characteristic of the position that he occupies as regards the religious views and traditions of his people. Moses thus speaks:

Digitized by Google

"God has heard me, O Hebrews, as mercifully as before, and is present in your camp to give you the laws and regulations which shall show you how to lead a happy life, and how best to organize and dispose of your general affairs. Therefore, do I beseech you, by Himself, and by His glorious works, that ye do not despise the words that I now proclaim unto you, when you, perhaps, consider only my own person, or recollect that it is a human tongue that speaks to you. Weigh rather the majesty and strength of the words themselves: and recognize therein the glory of Him who conceivd them, and who, for your welfare, has deigned to speak to me. For not Moses, the son of Amram and Jochebed proclaims these laws unto you; but He who for your sake turned the Nile into blood, who broke the pride of the Egyptians with all manner of plagues, who opened a pathway for you through the Red Sea; who fed the hungry from heaven and opened rich wells in the rocks. He it is who placed Adam as ruler over the earth and the sea, who saved Noah from the flood, who gave to the wanderer Abraham the land of Canaan for his own. Through him Isaac was born to his parents, though advanced in years; He gave to Jacob his twelve sons, and made Joseph ruler over the whole of Egypt. He it is who through me, His mouth-piece, proclaims unto you these laws. They are more precious to you than your wives and your children. Let these laws be sacred unto you. If you observe them, then will you be happy; the earth will be fruitful for you, and the sea quiet. You will be blessed with good children, and will be a terror unto your enemies. For I have dealt with God myself, and heard His everlasting voice. Thus does God care for you and your generation!"

Such a speech might well suit the taste of the time though it is Josephus, rather than Moses, who speaks. A more cultured taste, however, finds the chief charm of Josephus in the short and terse, but remarkably vivid pictures of the wars in Judæa, of the Roman army, of the deeds of the Zealots, and the other scenes of that stormy and confused period. One of the most beautiful is his description of the organization of the Roman army in the third book of the

Digitized by Google

"Jewish War." After depicting the suffering and confusion that prevailed in the Jewish nation with great historic skill, he describes the legions of Rome as suddenly marching up from the sea in all their majesty to destroy the fanatical people. "With the sketchy lines of a master he shews us the legions, those soldiers who have grown up with their weapons from youth, those born world-compellors, to whom peace was a bloodless war, and war a bloody continuation of their peaceful exercises. We see the glittering hierarchy of officers, the 64 grades from the centurion of the last maniple to the grey Principilus, covered with honors and dignities; and we can comprehend the glowing ambition which would drive these men to climb ever a step higher. We see the iron band that united this mass of men into one giant body; we recognize the undivided attention with which each one awaited the orders of the general. And we recognize finally that we have before us the truest and greatest wonder of antiquity—the sword of the world-conqueror. In this moment Josephus penetrates and exposes the secret of Roman greatness: and also that of the weakness of his own nation, whose insane hopes necessarily plunged them into destruction."

And this very same man became the betrayer of his stricken people! Whilst the ruins of the Temple and Zion yet smoked he preached their funeral sermon. Wrapping himself in a beggar's cloak, composed of fragments of Greek learning and Roman virtue, he bewailed in artistic phrases the misfortunes of his people. Therefore, is Josephus so despicable in spite of all his art and all his gifts. In the midst of the misery that had befallen his people, he bought life and freedom by applying the Messianic Vision of the prophet to Vespasian, the arch-enemy and destroyer of Jerusalem. And finally he caused Titus, who had thrown the firebrand into that sanctuary, whose destruction he bemoans, to patronize his book and to declare it, written in ease and comfort at the Roman Imperial Court, the sole authentic account of the events he describes!

Nevertheless, the works of Josephus throw the clearest light upon those stormy times, in which the two grandest

Digitized by Google

and most terrible tragedies of the world's history were enacted at the Place of Skulls at Golgotha and on the Temple hill, Moriah. It is true that neither Josephus nor Philo tell us anything of Christ, for the well-known passage in the former writer has long since been proven to be interpolated. At most they mention a new species of philosophy that appeared at that time, whereby "false guides have deceived the foolish people with promises of heaven-sent aid." But of a Messiah, who claimed to have fulfilled their dearest aspirations, neither Philo nor Josephus know anything, though both survived Christ; for Philo lived to 49 and Josephus to 94 C. E. The exact dates of their deaths are not and probably never will be known.

If we do not presuppose that the Christian copyists, through whom the works of Josephus have descended to us, suppressed everything that was unfavorable to their belief—everything that the author said of Jesus and the Christians—there is in this silence an eloquent witness to the fact that the founder of Christianity passed unknown and unobserved through his own times. For he came not to abrogate the Law; he came as a Pharisee, who followed in the footsteps of Hillel, and was opposed to the saving efficacy of ceremonial works. It is not within our province to show how the great spiritual movement of the Apostolic times developed later, and found its literary expression in the writings of the New Testament; how, in the words of the Gospel of St. John, "In the beginning was the word." The Logos-idea was transferred to the Messiah in the way we have mentioned; the Messiah, whose kingdom was not of this world, and who, a scion of David, had come to found a *Kingdom of God*. The Logos became flesh, and appeared upon earth; as the *Son of God* it was to redeem sinful humanity. Here the Judaeo-Greek philosophy began to separate itself from Judaism. Finally, in a third phase, through belief in a *Holy Ghost*, which was poured out over humanity, an entirely new religion began to be formed, which taught and preached the pure Monotheism of Judaism, without the Mosaic Law, as opposed to the polytheistic popular religion of heathen antiquity.

Digitized by Google

Naturally, such views as those of the Jews and the Judæo-Christians — for the one-half of the believers in Christianity, who sought to maintain the Mosaic Law as well as the new teaching, were called — must have deeply moved the corrupt and undermined Roman society. Friends and foes of Judaism soon appeared in Rome; and the fact that cunning Cicero feared their hatred, and that Juvenal, Persius, and other Roman poets, attacked them, sufficiently demonstrated their importance. The Jewish author, Theodorus, whom Martial feebly ridiculed; Fuscus Aristius, the poet-friend of Horace, and others, show that the Jews of Rome were already active in the Latin and literary world, a fact that many other and later circumstances confirm.

But Jewish Hellenism itself did not entirely disappear with Philo and Josephus. It was natural that the Grecian Jews, living outside the celebrated fence formed by the exposition of the law, should be the first to be attracted by the evangel of the new teaching as preached to them by Paul, the pupil of Gamaliel. A portion of these Jews, however, remained faithful to their ancestral teaching, and resisted the temptations of the heathens as of the heathen-Christians.

In time there arose in this nucleus of faithful adherents a feeling of the need for a new translation of the Bible, for the old one no longer sufficed for the needs of the new times. The Septuagint had never been very acceptable to the Rabbis, and they therefore heartily supported the undertaking of Aquila (Akilas) of Pontus, who in the year 90 C. E. again translated the Bible into Greek, according to the exegesis of his time. Aquila was a prominent heathen, whom legend claims to have been related to the Emperor Hadrian, and who became a Christian, and finally a Jew.

In so far as the sparse fragments that remain will allow us to judge, his translation differs from the Septuagint chiefly in its minute literality. The corrupt text of the Septuagint was in many things foreign to Jewish views, and it had been adopted by Christianity. Besides this, Aquila's translation was based on the now fixed Hebrew text and on the accepted exposition of the time. We shall have occasion later on to

Digitized by Google

speak of this expository school, which studied the letter of the law so intently that it found its own meaning therein, and saw in every word some secondary intent and some reference to tradition. It found in the proselyte a willing scholar. Hence, two of the most prominent teachers of the Law, Eleazer ben Hyrcanos and Joshua ben Chananja--formally approved of his translation, and applied to Aquila the word of the Psalmist: "Grace is found upon thy lips;" and hence the rendering is quoted by the Rabbis in many haggadic and halachic passages. The enthusiasm for it went so far that the old Biblical saying was reapplied, and in this translation the spirit of Japhet was seen dwelling in the tents of Shem!

It is difficult to decide positively whether this judgment was dependent on opposition to the old Grecian translation or whether it was really due to appreciation of the value of the new rendering. But few fragments remain of it, although according to a recent brilliant hypothesis, the translation of "The Preacher," usually supposed to belong to the Septuagint, really belongs here. Aquila apparently prepared a double translation, a paraphrastic, and a literal one (*κατὰ χρίβειαν.*) The latter was perhaps framed in accordance with the new exposition of Akiba, who lived at about that time; and the talmudic expounders of the Law thought so highly of it that they did not hesitate to cite its variations. Besides this, there exist in the library of St. Marc, in Venice, fragments of a translation of the Bible by Aquila II., of which a competent critic says that it was composed with the view of diminishing the authority of the Septuagint, a later text, and the works of the mediæval Jewish grammarians being used in its composition.

To the same cause was probably due the appearance of two other Greek translations somewhat later on, those of Symmachus and of Theodotian of Ephesus, in Asia Minor. The former is a free rendering; but the latter adheres verbally to the Hebrew text. Only scattered fragments of them remain. The same may be said of the works of other Jewish Hellenists who undertook similar tasks. Of Theodo-

Digitized by Google

tian's translation, the book of "Daniel" has been preserved; it having early come into use instead of the faulty and spiritless rendering of the same work in the Septuagint. The older translation in fact was lost, and was only recovered in the last century.

The translation of Symmachus bears the imprint of the time in which it was made; the author's dogmatic convictions can be plainly seen. His conceptions of the pure spirituality of God, of the resurrection, of eternal life, or his avoidance of anthropomorphism by changes of expression, his use of the criticism of the Jewish schools of his time; all these make his fragments especially interesting and valuable. It is the more remarkable that he is not mentioned in the rabbinical writings, if he be not that Symmachus who is spoken of as a scholar of Meier. This is thought to be due to the fact that he was not much beloved and it was not thought proper to rank his translation over or equal to the accepted version of Aquila. But Symmachus requires no external authorization, "his work bears upon its face the stamp of his peculiarities."

Theodotian's translation was also unknown to the Jews. It was doubtless older than that of Symmachus, as well as less original; holding more closely to the Hebrew text and to the religious conceptions taught by the Palestinian schools of the second century. He seeks to reconcile Aquila and the Septuagint; he fills the vacancies and corrects the mistakes of the latter; he preserves Aquila's words where it seems proper for him, and exchanges them for others where they seem harsh or not complete renderings. With especial frequency does he retain the Hebrew words—as does the Septuagint, when he is not clear as to their meaning.

According to the church fathers, both Symmachus and Theodotian were Judæo-Christians, Ebionites, or Nazarites; in fact this last sect is said to have been called Symmachians, from the translator of that name. A trace of their Judaeo-Christian origin is said to have been found in some of his fragments. According to others, Symmachus was a Samaritan who afterwards acknowledged Judaism. All these

Digitized by Google

theories, however, have been overthrown by the latest investigators.

That Theodotian lived earlier than Symmachus is very probable, for Hieronymus, who follows Symmachus implicitly, says that the latter accepted all the errors of his predecessor.

This activity in translation is a sure sign of the fidelity of the Jewish Hellenists; and many other reports and works of centuries later strengthen this view. The translation of "Job," the controversies of Justin Martyr with Tryphon, of Jason with Papiscus; the Pseudo-Philonic speeches of Jonah and Samson; some of the writings falsely ascribed to the Neo-Platonist Numenios, but which were really of Jewish origin, and in which Plato is praised as the Attic Moses; scattered remarks by the fathers of the church, these and many more things also show that the interest of the Hellenistic Jews in obtaining a philosophic conception of their religious sources was long maintained in active and literary existence.

The storms of time have destroyed almost all these works; and of the entire literature of Jewish Hellenism, with but few exceptions, only sparse fragments remain. They suffice, however, to show the spirit which animated Judæo-Hellenistic literature in its endeavor to obtain a higher spiritual conception of the Law and of the Bible, whilst faithfully preserving the religious tradition. Thus did it attempt to elevate Judaism, and to protect it from the attacks of the heathen. And it was because of the foreign elements which it gradually took up into itself and assimilated to its Grecian views, that this great spiritual stream later flowed bodily into Christianity.

But there was another spiritual stream in this first period of an independent Jewish literature which developed entirely alone, and was untouched by foreign influences. In it the seeds of the organism of later spiritual life were hidden. To it an unwavering belief in the Law was the first principle of life; and its invariable rule was to write down nothing. Hence we can name not a single book or a single author belonging to that period, so rich in spiritual life. But the Jewish literature of the succeeding centuries is the proof of its existence.

Digitized by Google

HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH

CHAPTER XXXV.

MEETING OF THE CONSTITUTION GRAND LODGE 1859 (CONTINUED) — THE REGALIA — TRANSFER OF JEDIDJAH LODGE — NEXT MEETING PLACE AND ELECTION OF OFFICERS.

TWO years previous,* with other changes in the ceremonial, the wearing of regalias, except as insignia of office, had been abolished by the Council of S'kenim. This created great dissatisfaction in Districts No. 2 and 3. The former questioned the legality of the action on the grounds that its members of the Council had not been duly notified of the meeting at which the act was passed, and that it was not formally promulgated as required by law. Both Districts, through their representatives, appealed to the Constitution Grand Lodge at this meeting for a restoration of the old practice. The subject was referred to a committee, consisting of Brothers Dr. S. Waterman, Joseph Abraham and Isaac Guttman.

This committee could not agree, and two reports were submitted. The majority, Brothers Abraham and Gattman, recommended "that a resolution be adopted: That it is the sense of this General Convention to retain the Regalia in the Ritual of our Order."

Brother Dr. Waterman, of the minority, stated at length the reasons for his dissent:

"The question of the wearing of the Regalia, as well as all other changes in the Ritual of the Order, have been placed by the provisions of the Constitution exclusively in the charge of the Council of S'kenim. They alone are the sole judges whether any change is necessary—what new forms should be introduced, what old forms discarded. Their action in this respect is supreme, and cannot be annulled by any decree from any other authority in the Order. Whatever may be said in regard to the policy of placing such power in the hands of the S'kenim, the fact that this body

*See Chapter XXV.

Digitized by Google

possesses this power cannot be denied. And so far the Council of S'kenim have acted, it must be confessed, with a single eye to the welfare of the Order, to its elevation and to its prosperity. They have by well timed and moderate reforms, suitable to the advanced state of the Order, exerted a beneficial lua ndsatary influence over it. They have freed the Order from a mass of antiquated forms and usages, and by working more upon the intelligence and good common sense of the masses, have given character and standing to the Order, and attracted to its ranks men of genius and worth.

"The empty forms and rites, with no corresponding reflex upon the inner mind, must be deprecated by every high-minded man. It is our prime and stern duty to elevate the character of the Israelites, to unite them in the bond of virtue, faith and knowledge, and to free their vision from all influences that will obscure the light to their onward course.

"When the Order was established Regalia and other insignia were introduced. The Order at that time had scarcely any distinct features—was limited and without any definite ideas. As soon as intelligence came in conflict with these forms the contest began. Light and reason drove them from the field, not by storm, but by degrees. Each new conquest was marked by moderation and by a proper sense of what was suitable to the times.

"The Order has labored for years to gain a mental ascendancy, to place foremost in the ranks of objects to be accomplished the improvement of the mind; the support of the sick, the widow and the fatherless; to promote harmony and good-fellowship amongst the brethren; to unite them in matters wherein unity of action becomes necessary. In the pursuit of sublime objects the empty forms were left to perish; they became useless, like the shell after a royal eagle has risen from it to life and light.

"A new ritual has just been passed. It is a work that speaks to the head and the heart.

"How much at variance with these sublime ideas is the object sought to be obtained by District Grand Lodges Nos. 2 and 3? They ask for the reinstating of the Regalia for their brethren. They propose to go backward, not forward—to creep back into the dry cell of embryo life; to throw away the glowing life and light for shadows—things without substance. They ask for a certificate of poverty for their subordinates, and acknowledge that they can effect more with a trivial ceremonial than through the vivifying spark of reason.

"It is to be hoped that the intelligence, the virtue and good sense of this Convention will defeat even a recommendation to the Council of S'kenim to reintroduce the Regalia. Better counsel, better views, higher aims must prevail.

"The current of popular prejudice must be stemmed. Men who can do no noble deed, can practice neither charity nor brotherly love without wearing a Regalia, to parade it before the world, are not fit subjects to enter the Order, nor to remain in it. Idle glitter, empty words, will not

Digitized by Google

glorify our Order; but deeds—noble, generous and benevolent deeds—reflecting in glowing hues the beauty of our teachings, the effect of our system and our labor.

"I recommend that this Convention refuse the request made by District Grand Lodges Nos. 2 and 3."

Brother Waterman's impassioned argument failed to carry the day, and the recommendation of the majority of the committee was adopted. This, however, had in reality no legal effect, and did not restore the regalia as part of the Ritual of the Order. It left the question where it stood before, declaring simply that the sense of the meeting was in favor of such restoration. Even this was unfortunate, as it opened the door to further agitation and contention.

It was reported that Jedidjah Lodge No. 7, under the jurisdiction of District Grand Lodge No. 1, before No. 3 was formed, had on account of its geographical location for some time desired to be transferred to the jurisdiction of the latter. After all the necessary preliminaries had been disposed of this transfer was effected on the 17th of July, 1859, with the consent of both Grand Lodges.

Philadelphia, Pa., was designated as the place for the next meeting of the Constitution Grand Lodge, and the following officers were elected for the year 1859–1860:

Julius Bien, of New York, G. S.; Henry Marcus, of Philadelphia, D. G. S.; B. Rothschild, of New York, M.; H. Hildburghauser, of New York, G.; L. H. Wisebart, of Cincinnati, A.

He is the freeman whom the truth makes free,
And all are slaves beside. There's not a chain
That hellish foes, confed'rate for his harm
Can wind around him, but he casts it off
With as much ease as Samson his green withes.
He looks abroad into the varied field
Of nature, and, though poor perhaps compar'd
With those whose mansions glitter in his sight,
Calls the delightful scen'ry all his own.—COWPER.

Digitized by Google

Open Letters

THE INDEPENDENT ORDER B'NE B'RITH.

A Radical Revival Needed.

"Awake, arise, or be forever fallen."—Milton.

The roll call of the different Jewish orders for 1889 has been made, the various Grand Lodges have met—resolved, examined the returns of a year's work, and adjourned. It is the time therefore that we the onlookers can take the liberty to investigate the details of congratulation and regret, and ascertain if we can make our own deductions harmonize with the glittering hopes for the future that have been expressed in speech and report.

To us it seems that the regret as expressed in almost unvarying cadence is that there is an increasing loss of interest in the work of the Order shown by its present membership, and a lamentable backwardness on the part of the prospective members.

The only consolation seems to be—that things are no worse. For from all reports the present associations are decaying, the returns from each one manifest a continued loss of old members, and a sad dearth of new ones. Here it is want of interest in the aims of the Order, there it is rivalry of other societies, elsewhere something else, but generally that something is with the wished for prospective brother, not yet admitted, not even applying, worse of all not even thinking of joining, but never—well, hardly ever—is the fault or any portion of the fault admitted to be possibly within and not without—the association. But it is mainly the outsiders, the new generation, so different from their fathers, manifesting so little zeal for this cause of Judaism, and holding aloof from us and refusing to enter our doors to repair the ravages made by death suspension and withdrawal, in our ranks.

And yet slow or fast, the suspensions and withdrawals, varying from three to four per cent., demonstrate that the zeal of those inside the pale is diminishing at a ratio almost equal to the want of it manifested by the outsider.

Considerable activity is shown by many to explain the general apathy that has replaced a former fervor of enthusiasm, and if much ingenuity is not manifested in forecasting the causes, still less is it shown in providing a remedy, nor even in examining those points where all the orders alike fail, in satisfying the needs of the men of

Digitized by Google

to-day, as well as it did in those days when like the blazing torch through the Highlands, the principles of the B'nē B'rīth spread from city to city—state to state, and eager brethren gathered around the standard and its growth was a triumphal march of benefit to all the land.

What are the trials, what the defeats, that have caused this ardor to disappear? What but one cause?

We have, by whatever name we have called ourselves, B'nē B'rīth, Kesher Shel Barzel, or Free Sons of Israel, or something else, always been too readily guided by—notion. Given a thing good and proper by itself, at once this order or that order takes upon itself the mission of its accomplishment, unmindful of how far it over-shadows—even destroys, all the other aims and objects of the association. From thence has arisen a rivalry between the orders, and a wish to advertise themselves, by special undertakings, in which the fundamental idea or principle, in which such order had its being is totally lost sight of. Take the early history of the I. O. B. B. and its older lodges, and there will be found the most pleasant and most hopeful portion of its history, when the single aim to be accomplished was, as Brother Bien justly phrases it, to "evoke harmony and concord, for the true welfare of all, and the honor of Judaism." For years did the I. O. B. B. proceed—through many difficulties—in this path of "lifting the masses to a clearer realization of the sublime truths of Judaism." Bootless is it for us to go into detail of how this purpose has been lost sight of, but it will be allowed that all the orders have failed to make a true union in thought and feeling between all classes, the process of cementation so well begun has not only stopped, but much of the work of early years undone. The dividing line between rich and poor, is more strongly marked than ever in lodge or temple, and to-day it may readily be determined at any gathering of our people, those who have acquired a certain amount of income, by simply noting the absentees, and each year sees the number grow of those who are *compelled by prosperity* to cut loose from participating in the old fashioned way with the old time acquaintance.

Has not each year seen these bonds of brotherhood get looser, and the social intercourse diminish, and community of interest and confidence cease?

Therefore the true reason for the decay of all the orders is to be found in the financial character they have each assumed, for as it has been well observed there can be no sympathy in business, and it

Digitized by Google

will be allowed that they all now revolve around the big American silver dollar, with that as a centre and the gathering of them in for an object.

For take up the chief business of a lodge meeting, is it not discussing the benefits, or the endowments, or, the fines, all money matters, the time of Grand Lodges is consumed in the same way and the chief work of the Court of Appeals is deciding on questions of money.

For so it is that by force of law, stress of circumstances—we have embarked as lodges and districts into a banking and insuring business, and from this you will notice that the laws must change with these changed objects. For legal claims, and legal rights, must take the place of fraternal relations, the brother is transformed into a judge, and the words, *Benevolence, Brotherly Love and Harmony*, good enough for a letterhead, but out of place, and incongruous with laws of a body on a money basis. We have then the changed idea or aims of the order as one part of the cause for decline. Harsh, unfraternal laws, wherein no B., B. L. or H. can find place, for another. And the general decadence is proof that such orders do not supply any demand of the Jewish heart. What does Bro. Bien say? "In sight of the wrangle and contest, the enrolling of new members has *not* kept pace with the loss of the old." Yet, if the "wrangle and contest" had been over a nobler ideal—then there would have been a smaller loss of old members, and a rapid ingathering of new ones. Bro. Thalmessinger spoke of the ideal of 1843, as that of "Uniting the largest number of Israelites for the furtherance of the Jewish ideal." Is the ideal of 1889 not much lower and less inspirting than this? In 1843 the I. O. B. B was to be the inciting power to noble deeds, in 1889 we look for this motive outside of the order, and all that is looked for from the lodges is—money. What a striking commentary on the work of our order is found in the fact that as our membership diminishes, the wealth of the order increases, as if the chief aim now was to protect the money gathered into lodge treasuries, and we were all ambitious of pointing with pride to the large accumulations we have been able to make.

When a brother dies, we make a profession of grief, but what regret is shown at the loss of old members by suspension or withdrawal, ardent as any who remain, but who have dropped by the road side, from inability to keep up with the rest in their hurried march for benefits and insurance. No Bro. Abrahams, and Bro. Bush, we who remain are the "brothers for revenue," not those who

Digitized by Google

tire of the sordid aims of the order, or are unwilling to sacrifice all the present for the future. Still elsewhere is the hardness of our laws shown in thus keeping out of our ranks those who might do yeoman service within them.

What is needed then, brethren, is a *radical revival in the Order*, not a consolidation of those who, having wandered from the true path of union and brotherhood, find nothing better than a money consideration to hold their members together or entice new ones, and we will state what this radical revival should be, and let our readers say if it is possible for the I. O. B. B. to retrace itself and put itself again on that noble vantage ground it held in 1843.

Nor can a union of the Jewish Orders accomplish anything. There is no known rule, by which a sum of decreasing, diminishing quantities will make an increasing one. No saving of a fragment of a per cent. of expenses will be any attraction to those who only complain now of expenses, that they get no such return for as they wish. The causes that are weakening the foundations of all the orders—harsh laws, unsympathetic objects, want of fellowship—would continue to operate, no matter how large an aggregation might be made by a union.

Only a radical revival and radical changes can attempt, (taking past experience as a guide,) to "Unite all Israelites, for the purpose of promoting their highest good and that of humanity." This can only be accomplished by understanding that highest good means intelligence. A ritual must therefore be provided that shall appeal to the sensibilities of all its members, that will furnish useful and active work for all the members for each meeting, and allow each member to feel at the close of such meeting that a number of active, intelligent men have not met together without accomplishing something useful.

Only in a such radical change can such things as the endowments, benefits, asylums, homes, halls, union colleges, library, schools, etc., be supported by such of the members as wish, in auxiliary societies, where one can belong to all parts, or none, without any danger of forfeiting his membership if he fails to pay up his dues in any auxiliary.

By these radical changes all discussions on legislation will be in the lodges, the action in the Grand Lodges—months prior to the meetings of any Grand Lodge, all official reports, statements, suggestions, will be distributed to the different lodges, in this way the members will truly govern as well as be governed, there will be

Digitized by Google

an individual participation in the management that will perpetuate harmony, and create loftier endeavor. Suspicion will not then displace confidence, self interest overcome fraternal regards. Our young men as well as the old, will find in the lodge room an open fruitful field for endeavor wherein results can be achieved that now are only hoped for.

It is possible with such a revival to bring the I. O. B. B. into harmony with those ideas, which it is believed embody the hopes and intents of the founders of the Order, whose thought was of a mission to *advance all* that is good and noble. That should be able by its moral co-operation with or its sanction of, any important movement, to ensure its success. This is indeed possible, but it can only be by removing every disturbing influence, such as year by year has been changing the character of its laws and narrowing its aims.

M. L. HYNEMAN.

Columbus, May 20, 1889.

AIMS AND OBJECTS OF THE B'NE B'RITH.

ITS GREAT WORK.

I am somewhat of a novice in the Order and I must confess that not until lately have I endeavored to acquaint myself with its scope and purpose. I knew that its object could not alone consist in the material advantages which it offers to its members. Endowment and sick benefits need not and should not be confined to sect, creed or nationality. In a country which confers equality upon all its citizens, organizations that appeal to the sectarian spirit for material benefits are a crime against the genius of the country, they keep up the social barriers which have cut up society in the past. But when a society has the object to advance civilization and culture, these objections become groundless, because a society thus kept up simply performs the task which the home and the family does on a magnified scale. These in order to be successful in their mission must keep out foreign influences as so many disturbing elements in the system pursued. After the sons and daughters are fully equipped for the battle of life they can throw down these barriers, because they are prepared to take up the combat. Their moral and scientific accomplishments are well grounded and a comparison with those which they need in general society can be but beneficial in the attain-

Digitized by Google

ment of greater and higher results. It is thus with societies tha draw a certain line. They could not accomplish the task which they have imposed upon themselves without that restriction. Thus the Jews of this country who are still to a predominating extent the emigrants from foreign countries needed and still need an institution in which they can be trained to perform those offices of life which require that culture, refinement, polish and self-possession which the man of business and of society needs. An education was called for the purpose of unlearning the habits and mode of viewing life which the emigrant brought with him and which no school taught and no establishment imparted. The Synagogue was not the place where that tuition and training could be given. And practical training, more than anything was the great desideratum.

The various sects and nationalities of which the emigration was made up, have if anything hindered rather than furthered this work. The Synagogue in the beginning of the third decade of this century presented a sad spectacle. The feuds within were carried to the outside world and the continued warfare blighted every attempt of common and united action. The Order B'nē B'rīth created a platform upon which all could move, because the platform presented the few simple and sublime principles of Judaism upon which all were agreed and about which no difference of opinion was possible. The division was not confined, however, to the difference in regard to dogma and religious practice. It extended to the nationalities. The Jew who hailed from Bavaria entertained his prejudice against the "Hinter-Berliner" and the "Pollak" had his opinion of the "Deitschers." Something had to be done to blot out these prejudices. The Order B'nē B'rīth accomplished this. The lodge room brought the people together; they learned to respect each other; the qualities of the human heart, of the Jewish heart were drawn out and the wide mantle of the American citizen spread over the disfiguring contention which arose from class prejudice.

The effect of the Order was then twofold and in both directions eminently beneficial. It taught our brethren that in the business of life the various opinions of ritual and dogma had no place and that in union there is strength. The Jew who was a stranger in a strange land even in the midst of his co-religionists, now found a home where sympathizing hearts were ready to take him by the hand and lift him up; he was brought in contact with congenial spirits and works could be undertaken which had been impossible before. Before long educational institutions grew up such as the Maimonides

Digitized by Google

Library with its lecture courses which created a rallying centre for those who aspired for a higher aim. Nor was the benefit confined to B'ne B'rith circles. The impetus given, men having learned the immense advantage of united action for the higher needs of society, they came together and gradually such institutions as the Mount Sinai Hospital, the Orphan Asylum, the Montefiore Home and kindred ones in this city sprung up which claimed and received the support and allegiance of all Jews. In Cleveland, in New Orleans, in Atlanta, at Yonkers, in California and other places charitable institutions in existence owe their origin to the principles taught and practised by the Order B'nē B'rith. And the Order grew with its purposes. As the primitive shackles which narrowed its operations in the beginning fell off, its tenets and professions became wider, and now we see drawn within its circle the native born youth, the men who occupy representative and honored positions in life and society, men for whom the sectarian house is too confined, but who gladly co-labor with their brethren in a temple which may fitly be designated as a house "in which all nations worship."

And the place where the Order was born also became too narrow. As the practices in our lodges and the principles we taught therein emancipated thousands of our brethren and fitted them for the battle of American life as the equals and peers of their fellow-citizens; the advantage of extending this institution to other countries was readily seen. The Order a few years ago planted its standard upon the German soil and still more recently upon the soil of Egypt, Palestine and Roumania. And greatly are the blessings of this American institution appreciated in Germany. Where the Synagogue divides, the Lodge room unites. But its greater mission will be in the East where political slavery is made still more oppressive by mental and spiritual degradation. It is there where the school teacher is most needed, and it is the school teacher alone who can accomplish the true emancipation. The battle there will be severe. The contest will be bitter. The bigot, the zealot, the man of ignorance and superstition will make every effort to keep out the bearer of light. But the very contest will be a blessing in itself as it will stir up the lethargy of ages. I hailed with delight the step taken by the Executive Committee of the Order in their appeal for a contribution toward the support of two educational institutions in Jerusalem, the German Orphan Asylum, and the Technical Institute of the Alliance Israelite Universelle. The trifle of 20 cents a year is asked of every member of the Order, a pittance which no true son of

Digitized by Google

our Order will refuse. It is the entering wedge, the seed which in time will burst the rock of mediæval darkness.

Already the purposes of the Order are becoming better known. Its aspirations and objects are being appreciated, and men flock to our ranks who will become more zealous, the more they learn of the great possibilities within the reach of an organization which inculcates truth and morality and teaches union in the service of civilization and humanity. It is prophetic doctrine translated into practice. As to the part which our Order should take in this sublime work of enlightening our brethren in the Orient, I need not say that it would be a crime if we should not be found among the first in the field. We have on our list of membership an unusual number of men of intelligence and culture, men that justly occupy high and honorable positions in the community. We have the right material to work with and no one dare stand back. Come forward brethren, let us regain for the Order its past glory, let us inform ourselves better of the great aims of our wonderful fraternity, and the more we learn, the more zealous and ambitious we will become to enter the active lists of soldiers in the service of God, Judaism and humanity.

REV. WM. SPARGER.

Brooklyn, N. Y.

INDEPENDENT ORDER B'NE B'RITH.

ANNUAL MEETINGS OF GRAND LODGES.

DISTRICT No. VII.

The Annual Meeting of the Grand Lodge of District No. 7, (which comprises the South Western States) was held in Shreveport, La., on the 12th ult., seventy representatives being present. The opening session was presided over by Bro. Dr. E. M. Tillman, of Dallas, Bro. A. S. Myers of Memphis, being at his post as Secretary.

Among the prominent members present were Bros. Joseph Hirsch, of Vicksburg; Leo N. Levi, of Galveston; C. L. Gross, of Canton; Samuel Hirsch and Rev. Dr. Samfield, of Memphis; Joseph Magner, of New Orleans; Nat Strauss, of Mobile; Samuel Ullman, of Birmingham; Rev. E. Chapman, of Dallas; I. C. Levy and C. B. Miller, of Texas; Rev. A. Suhler, of Waco; M. J. Meyer, and M. Mohr, of Mississippi. The reading of the annual message of President Tillman elicited much applause. The Secretary's statisti-

Digitized by Google

cal report showed the total membership of the District as 2326, being a decrease of eight since last year. The total receipts for the year were $18,159.79, balance on hand from previous year $2456.65. The disbursements were $17,509 50, distributed as follows: For the Cleveland Orphan Asylum, $4,468.58; for the New Orleans Home, $4,468.58; for the Touro Infirmary, New Orleans, $4,468.58; Secretary's Salary, $1.500; Mileage of Representatives, $1,562.82; Dues to Constitution Grand Lodge, $318.30; General Expenses, $722.50; leaving a balance in the Treasury April 30th, of $3.107.08. Endowment Reserve over $100,000. There were 49 deaths during the year, being the largest mortality since the epidemic of 1878.

The general condition of the Lodges was reported as excellent. It was proposed to change the official seat of the District from Memphis to New Orleans, and the question will be submitted to a vote of the lodges. It was resolved to continue the subscription for 33 annual copies of the MENORAH to be distributed to the different lodges, the Committee on Intellectual Advancement having unanimously recommended this measure.

Brother Joseph Hirsh and Leo N. Levi, read two admirable papers before the convention which were ordered to be published. The election of officers resulted in the choice of the following: President of the District, Samuel Hirsch, of Memphis; 1st Vice-President, C. L. Gross, of Canton; 2nd Vice-President, L. Frankel, of Mobile; Treasurer, Benjamin Landman, of Shreveport; Secretary, A. S. Myers, of Memphis; Sergeant-at-Arms, Charles Ehrman, of Vicksburg. The new officers were impressively installed by Bro. Joseph Hirsh, of the Executive Committee of the C. G. L.

The Brethren of Shreveport were profuse in their hospitalities, and a grand banquet followed the close of the session. The next Annual Convention was fixed for New Orleans.

Commenting on the proceedings of the Convention, Rev. Bro. Dr. M. Samfield, who was present as a representative, says in his excellent weekly, *The Jewish Spectator, of Memphis*:—

The endowment laws seem to give satisfaction, and the universal confidence in their stability and efficiency remains unshaken. The representatives were prudent enough to leave well enough alone in the matter. The only change made was the enactment of a law to require a medical examination of each candidate. This regulation, if faithfully carried out, will tend to preserve and strengthen the perpetuity of the endowment. A measure passed to change the seat of the District Grand Lodge is a question of interest only to those who consider it as conflicting with the

Digitized by Google

organic law of the order. Perhaps an appeal taken after the ratification of lodges will settle that question definitely. The large number of representatives in attendance at this annual meeting furnished evidence enough that a proposition to change from annual to biennial meetings would be defeated, and it was by an overwhelming majority. Altogether we may safely assert that if no surprising, remarkable results were achieved, the deliberations had exhibited at least the fact that the interest taken by the lodges in the affairs of the District and the Order is not waning, and that the social intercourse of the brethren assembled was of the most pleasant kind.

DISTRICT No. II, (Middle and Western States.)

A week later on the 19th ult., District Grand Lodge No. 2, held its annual session at Columbus, Ohio. Bro. Joseph May, of Cincinnati, President in the Chair, and the octogenarian Secretary still looking as youthful as ever Bro. A. Abraham at his portfolio of Secretary. During the year 77 members were gained, and 126 lost, decrease 49, present total of membership 2896. The Reserve Fund was increased $12,869, making the total fund at present $262.732; the funds of lodges in spite of decreased membership were augmented nearly $3,000. The President's recommendation of Optional Endowment was largely voted down. The Ritual question was again agitated and a large vote expressed for a revised or new Ritual and correspondence ordered with other Districts looking to adoption of such by the General Convention of the Order in 1890. We give elsewhere an abstract of the Report of the Endowment Trustees.

The new officers chosen are President, Joseph E. Meyers, Louisville; 1st Vice President, I. N. Heims, Indianapolis; 2d Vice-President, Lipman Levy, Cincinnati, Ohio; Secretary, A. Abraham, Cincinnati; Treasurer, M. Bauer, Cincinnati, Ohio; Sergeant-at-Arms, B. A. Feineman, Kansas City; General Committee, H. C. Ezekiel, N. Menderson, F. S. Spiegel, Jacob Trost, Cincinnati; Isaac David, Louisville; Louis Ichenhausen, Evansville. Court of Appeals, Victor Abraham, President; Nathan Drucker and M. J. Mack, Cincinnati; Jacob Furth, St Louis; Louis Newburger, Indianapolis. Trustees for Cleveland Orphan Asylum, Kaufman Hays, Cleveland; and S. Lowenstein, Evansville.

The next Annual Meeting will be held at Kansas City, Mo. Among prominent brethern present were Hon. Isidor Bush of the Executive Committee; Judge Joseph Abraham, Chief Justice of the Court of Appeal, S. Ullman Esq., of Louisville, and Victor Abraham, of Cincinnati.

Digitized by Google

OPTIONAL ENDOWMENTS.

To the Editor of the MENORAH:

There exists in some Districts of the Order a demand for what is termed Optional Endowments, that is to say, that members shall be admitted into lodges of the Order where endowment laws exist, without being obligated to be bound by the law in that special regard. Why? The only reply to the inquiry that has been urged is, that but few young members join the Order; that it decreases largely in membership, and that young men do not require life insurance, and if they do, that they can get it at a lower rate. These reasons appear to me to be wholly insufficient, and do not show any cause for abolishing or suspending a law at the desire of a few outsiders. In the first place, it seems to be enough to say that the endowment laws were made for the special object of benefit to the widows and orphans of deceased brothers, and in this laudable purpose those who do not participate in the endowment refuse to lend their aid, and those who are not willing to aid in such object are not fit for membership in the I. O. B. B., which has taken upon itself "to provide for, protect and assist the widow and orphan upon the broadest principles of humanity," and the endowment law is the only one we have in aid of this object. Alone, this is enough to prevent membership in our Order with optional endowments. Furthermore, the endowment of the Order is not like insurance in the sense it is used, but it is really and purely a charity. The rate is a uniform one, the amount paid by a poor old member is far lower than he could procure insurance on his life, and the younger man pays perhaps a small sum larger than it might cost him to insure his life, and thus enables the one stricken in years and in poverty to have a provision made in favor of his family when they have been deprived of his support. Why should the Order make invidious distinction in its membership, having some who share in this duty of love and benevolence and others who refuse to do so? It is apparent that this reason should prevent such distinctions being made. Yet the argument is still pressed by many eminent and well meaning brethren that the deficiency in membership can only be met by adopting laws which will permit young men to join without paying the amount including the endowment dues, because they are unable. Ask all of these same young men to join a club where they can gamble, drink and smoke their regalias, and the only trouble will be whether they can be admitted; it is only to know that the coveted membership can be had,

Digitized by Google

and none will decline ; therefore, when the lack of benevolence and not the lack of means is the cause, it should not be entertained for one moment, and I venture the prediction that the experiment will not be productive of appreciable benefit. A few may join from motives of curiosity, or other like inducements, but they will not be the ones who will be beneficial to the Order. It is a lamentable fact that the attendance in the lodges is extremely deficient, but the cause will not be removed by admitting optional endowment members, You favor such admission in your last publication, but I think you are in error doing so. It may be urged that at one time the Order existed without the endowment ; true, it did ; yet then each lodge had some measure by which a small pittance was doled out to the widows and orphans out of some special fund, and each member aided in this way, but that was found not to work well, and as an improvement endowment laws took the place, and were therefore enacted. The brother who now joins without participating in the endowment, makes no provision here for his family, nor does he aid in providing for others who perhaps require it.

The protracted and interesting debate on this question, which was most ably advocated by those in favor of as well as those opposed to the measure, was by a very decided vote set at rest in District No. 2 at its late session by a vote of 18 in favor to 44 against. Assuming that the active membership in the Order will not be materially benefited by the adoption of optional laws, which one may or may not observe, and which loses all the dignity of law, and viewing the objections, I deem it expressly inadvisable that such exceptional legislation should be had.

JOSEPH ABRAHAM.

CINCINNATI, May 27th, 1889.

THE HEBREW TECHNICAL INSTITUTE.

This Institute, founded in 1884 with the object of directing the attention of Jewish youths to the great opportunities that are afforded in the field of industry, has now attained its fifth year, and its success has attracted wide attention to the character of its instruction and the methods by which it has attained its just renown.

It is something more than a manual training school, from the fact that those enjoying its three years course of instruction are largely fitted to become expert in the profession which they may select for future occupation. Mathematics, physics, the ordinary English

Digitized by Google

branches, free hand drawing, mechanical drawing, modelling in clay, the use of the wood working tools, wood turning, wood carving, pattern making, moulding and metal working, and recently electricity and its appliances, form its curriculum. The full course requires three years for completion. During the first two years the principles of different trades are carefully impressed upon the pupils, and in the third year special trades, selected with reference to the aptitudes and preferences of the pupils, are taught, with the view that on quitting the Institute they may be able at once to engage at work in some special branch. The Institute is quite a large and commodious building, situated at 34 and 36 Stuyvesant street, and having various workshops which daily present a hive of industrious pupils engaged in the various branches under efficient teachers. Prof. Henry M. Leipziger is the director of instruction, and the corps of teachers comprise Messrs. Tuttle, Barney, Carter, Bailey, Bedanes, Ker, Hill and Stagen. Its officers consist of James H. Hoffman, President; Dr. Otto A. Moses, Vice-President; Leo Schlesinger, Treasurer, and J. J. Lyons, Hon. Secretary. The trustees are Messrs. J. B. Bloomingdale, Simon Borg, Julius Bien, David L. Einstein, Myer S. Isaacs, Edward Lauterbach, Jacob Korn, Benjamin F. Peixotto, Henry Rice, Benjamin Russak, Jesse Seligman, Sol B. Solomon, Mayer Thalmessinger, Morris Tuska and Prof. Solomon Wolff.

The annual exhibition will take place on Thursday, the 13th of June, and the exercises will be open to the public. During the past month Messrs. Simon Borg & Co. have generously donated $1,000 to the Institute, and Mr. Borg has besides agreed to contribute $100 annually towards the purchase of tools for deserving graduates.

No institution in this country is better entitled to the support of Israelites. Its present cost has been in the neighborhood of $50,000, contributed mainly by generous hearted men, who appreciate the value of such training for Jewish youths of poor parents, who receive their instruction gratuitously.

Over 200 pupils have thus far received the benefits of the Institute, the present number being 86. Rich and poor should unite in their support of such a school: the former that it will give to deserving youth a career which cannot fail to reflect credit upon the Jewish name, the latter that an honorable and useful career may thus be provided for those who perhaps otherwise would be lost in the maëlstrom.

Digitized by Google

Editor's Sanctum.

THE Annual Meeting of the Young Men's Hebrew Asssociation, of New York, was held on the 17th ult, and the reports read presented an eventful year of the Society's work.

At the meeting a year ago a committee was appointed to consider the report then presented, and to make suggestions as regards the future work of the Association. The Committee duly met and presented their report at a subsequent meeting which was unanimously adopted. That report made the following suggestions:

First—That a Ladies' Auxiliary Society should be organized for the purpose of assisting the Asssociation in carrying out its objects.

Second—That a dramatic entertainment should be given during the fall for the purpose of raising funds for carrying on the Down-town Branch.

Third—That a Reception Committee should be formed, the members of which should alternate in visiting the rooms of the Association for the purpose of receiving and entertaining such persons as might call there in the evening.

Fourth—That an effort should be made to canvass for members residing in the vicinity of the Down-town Branch.

The first suggestion was carried out last October by calling together a number of ladies, who organized themselves under the name of the "Young Women's Hebrew Association," and adopted a Constitution and By-Laws, and immediately commenced active work.

The Y. W. H. A. opened two branches at once; one at 721 Lexington Ave., and the other at 206 East Broadway, and has maintained at each point classes for instruction in various subjects, including literature, elocution, dressmaking, millinery, and at the Down-town Branch a cooking class and a class for instructing immigrants in the English language.

These classes have been well patronized, and have proved quite successful Entertainments have also been given by that Association, both up-town and down-town, which have attracted large audiences, and have become deservedly popular in every way.

After speaking of the entertainments and informals given, the report continued:

The Saturday evening entertainments at the Down-town branch were continued during the past season as heretofore, on alternate Saturday evenings.

In the beginning of February, the Reading Room, which had been for the last two years under the auspices of the Aguilar Free Library Society, was re-opened under our management. A number of foreign periodicals were subscribed for in addition to the city papers, and a competent young man placed in charge, the result being that the room soon became popular

Digitized by Google

and has continued to be so, the average attendance every evening numbering over forty.

On March 4th classes were opened in connection with the Branch for instructing immigrants in the English language, and these have been maintained ever since, with an average attendance of seventy.

It being found that the accommodations at 206 East Broadway were unsuitable for carrying on these classes, application was made to the officers of the Machzikei Talmud Torah School, at 227 East Broadway, for permission to use their class-rooms, and our request was granted with the utmost alacrity. The Directors of that institution declined any offer of compensation for the use of the rooms, or even gas or fuel.

By an arrangement with the scholars, the salaries of the teachers are paid by the pupils themselves. The Y. M. H. A. contributes the text books and other supplies, and defrays the other expenses incidental to the work. Experience has proved that by requiring the pupils to share in the expense of running the classes, they are more regular in attendance, and take more interest in the instruction.

The practical result of the present system of conducting the reading room and the classes is to bring us more directly in communication with the adult immigrants down town, whom it has been our aim for some years past to reach. A club has been formed among them, which holds regular meetings.

Every Saturday afternoon, from 4 to 6, lectures have been delivered for several months on popular topics, which have drawn on many occasions audiences of over 200. These lectures are also drawing to us the element we desire to reach. It has been more difficult to reach the younger element—boys from 14 to 18 years of age—because there is so little at the rooms down town to attract them. However, a beginning has been made in that direction, and a boys' debating society has been organized, and meets weekly, and it is hoped that in time it will be the nucleus for a band of young men who will fall under our influence.

The distance of the Branch from the residences of most of the members makes the work down there peculiarly onerous upon the few who have hitherto borne the brunt of it. It is to be hoped that during the coming winter we will be able to carry out some plan to lessen the great inconveniences which have beset our task there heretofore. It must be borne in mind that the giving of light entertainments down town, though they are useful in a way, by no means accomplishes our aim. The Y. W. H. A. is providing now liberally for the young women in that quarter, and it must be our aim to look after the men and the boys. While we must have music and recitations occasionally to draw audiences, what is most needed is giving sound instruction by means of lectures, and especially personal talks.

The necessity for a proper building for an Association like ours has often been dilated upon in previous annual reports; but as we have not yet

Digitized by Google

succeeded in having our wishes gratified, it is proper to reiterate the reasons why we must have a suitable edifice:—

In the first place, a substantial building, owned by us, would be a ground of stability and longevity. It would give to us in our work a character of permanency in the eyes of the public. It is helpful in many ways—in inspiring respect and confidence, and provoking liberality, not only as to current support but in the way of bequests and benefactions. It creates a home feeling, which knits the membership closely together.

The attendance at the rooms and the membership would increase, and every department of our work could be pushed with new activity.

The remark hat been made occasionally that the rooms of the several Temples and Synagogues could be used to some extent for Association purposes. Now, the essence of the Association work is that there should be a home for young men, open at all hours and at all seasons for them, whenever they feel disposed to call, and where they would be received with open arms, and entertained in such wise that, while they will obtain needed recreation, there will also be ennobled influences.

We do not ask for a building so much for the sake of giving entertainments, *but to have a place where young men can be gathered by the hundreds every evening, and instructed in various ways, and offered every inducement to shun the temptations of this great city.*

The Fair will probably be held at the close of this year, and it is hoped that the funds realized thereby will be adequate for the erection of a building suitable for carrying on, on a proper scale, the work of this Association, as well as that of the Hebrew Free School Association, the Aguilar Free Library, and other similar institutions.

It having been said that the Temple Emanuel intended to erect a building adjoining the Temple on 43d Street, it was deemed proper to suggest to the officers of the Temple that it would be eminently proper for it to devote a part of its funds towards establishing, up town, in the neighborhood of 72d street, an institution to be known as "The Temple Emanuel Institute," a portion of the rooms of which could be utilized by this Association.

It is believed that the time is not for distant when the leading Temples and Synagogues of the city will realize the necessity of contributing towards the erection and maintenance of buildings for purposes other than holding divine services, but none the less necessary if the rising generation are to be kept within its fold.

The finances of the Association have hitherto deterred the Directors from incurring any large expenses for salaries, but for various reasons it seems impracticable to carry on our work much longer without the aid of a salaried officer to attend to many of the details which have heretofore been looked after by the directors personally.

It will doubtless not be an easy matter to find such a person as we ought to have, but it is all important to us to let it be understood that we are now prepared to engage at a fair remuneration, a young man who is

Digitized by Google

willing to enter upon the duties of general secretary. We cannot use to advantage a person wishes a place simply as a temporary make-shift to fill up his time while studying for some profession, or while seeking some other employment, but we must have a young man whose heart is in the work, and who will aim at making himself a reputation in the peculiar line of his duties in the Y. M. H. A.

For officers for the ensuing year the following were chosen: M. A. Kursheedt, President; Joseph Blumenthal, Vice-President; Reuben Arkush, Treasurer; Moses Herrman, Recording Secretary; H. Duschnes, Financial Secretary.

Mr. Simon Borg has sent in a donation of $250.00 to the Association.

AMONG the members in attendance upon the annual meeting of the Executive Committee of the Independent Order B'nē B'rīth, in session in this city during the past week, was the Hon. Isidor Bush, of St. Louis, who is not only the Treasurer of the Constitution Grand Lodge but also President of the Widow and Orphans' Endowment Fund of District Grand Lodge No. 2. Mr. Bush represents in the highest sense all that is best and brightest in the great philanthropic Order, which now numbers a membership of 25,000 souls. His services to the Order have been incalcuable. To him the present perfect system of Widows' and Orphans' Endowments is principally, if not entirely, due. As an actuary he is esteemed among the ablest in this country.

The career of Mr. Bush has been an eventful one, and is a noble example for the young men of Israel. Born at Prague, Austria, in 1822, he is the only son of a wealthy cotton merchant, Jacob I. Bush. Young Bush received a careful home education and studied ancient and modern languages, music, painting, mathematics, etc., until 1837, when his father withdrew from the cotton trade and purchased the large Oriental publishing house and printing establishment of Von Schmidt, in Vienna. When eighteen years old he became publisher, and four years later editor of many valuable works. Experience as a publisher and editor in early youth, together with a peculiar gift to recognize and appreciate genius, led him to first introduce Leopold Kompert the Ghetto poet, Simon Szanto, the journalist, and Leopold Loew, the Hungarian historian, to the literary world. During the revolution of 1848, young Bush was a Liberal, and his outspoken sentiments for the emancipation of the people from the despotic rule of the Hapsburgs compelled him to seek safety by flight to America. Arriving in New York in 1849, with but ten dollars in his pocket, and aided and encouraged by co-

Digitized by Google

religionists, he opened a small book and stationery store in Grand street, and published a German weekly called *Israel's Herald*. Lack of means and insufficient knowledge of the language induced his removal to St. Louis, where he opened a grocery and later on a hardware store. At Carondolet, Mo., he also started a general store. In 1857 Mr. Bush founded the People's Savings Bank, and under his presidency, which continued for some years, it became one of the most successful savings institutions in the city. In 1864 he was elected as representative of St. Louis to the Constitutional Convention, and in 1868 he was again elected a member of the State Convention. In 1866 and 1867 he served as Alderman, and from 1881 to 1884 was a Director of the St. Louis Public Schools. He was an Aide-de-Camp on the staff of General Fremont in 1862, with the rank of Captain, and was subsequently appointed General Agent of the St. Louis & Iron Mountain Railroad, which he held for several years. While occupied with his official duties he prepared and laid the foundation to his present great wine business. He bought a large tract of forest land, specially adapted to grape growing, which is now famed even beyond the limits of this country, as "Bushberg," the largest grape nursery in the United States. Mr. Bush is recognized in the agricultural world both in Europe and America as authority on American grapes and their culture France acknowledges itself indebted to him for the salvation and reconstruction of its phyloxera-ravaged vineyards. In 1872 Mr. Bush was elected Grand President of District No. 2 of the Order B'nē B'rīth, and in 1874 one of the Executive Committee of the Constitution Grand Lodge of the United States. He is one of the founders and first trustees of the Jewish Orphan Asylum at Cleveland, Ohio, and the Chairman of the Board of Trustees of the Covenant Widows' Fund. His humanitarian labors are not restricted to his co-religionists. As President of the German Emigrant Aid Society, which office he held for many years, he was appointed a member of the State Board of Emigration and its Secretary, and was retained in this position by every succeeding Governor of the State since 1865, irrespective of party. In every relation of life he has proved himself to be a man of courage, of intellectual ability, and of the purest philanthropy. It was with pleasure that we have beheld him on his visit to the MENORAH's sanctum still in the vigor of his fine mental powers and enjoying remarkable health. May he long be spared to promote and bless the many good works in which he is still actively engaged.

Digitized by Google

We give an open letter from Bro. Joseph Abraham, President of the Court of Appeals, which will be read with deep interest. It is written with that perspicacity and vigor which always distinguishes the style of our venerable correspondent, and it cannot fail to have a powerful influence in settling the question which is still agitating the B'ne B'rith. There is no gain-saying the argument of Bro. Abraham on the score of fraternal charity—that is to say, of benevolent design, nor of the higher conception of the Order's purpose in reference to widows and orphans. Young men, properly inspired, should have as lofty a conception of their duty in this respect as their elders. Unhappily this is not the case, and our *young men of the present* have not exhibited that breadth of vision or largeness of heart which characterized young Israel in times past. We have to deal with stern realities, to meet the "living issue," and to legislate accordingly. Those favoring Optional Endowment, that is to say permission of new members below the age of thirty to elect whether or not they shall participate in the blessings it is designed to confer upon the widow and orphan, earnestly believe that after a few years membership in the Order they will come to appreciate and value justly this beneficent law.

They will be educated to such appreciation better within and as members than if excluded, unless they at once conform to the obligation of participation.

The question is one for discussion, and as District No. 6 (the Chicago district) has recently adopted Optional Endowment, perhaps some among its able members may wish to present views on the subject. The MENORAH, as its name implies, seeks "light" and to enlighten. Let there be a full and free discussion; our pages are open for such.

THE annual meeting of the Executive Committee of the Independent Order B'ne B'rith was held in this city on Sunday, May 26. The Executive Committee met to consider the reports of the work of the last year, during which the Order has spent nearly $1,000,000 for educational and charitable purposes, and plan the operations of the next year. The foreign districts which were not represented sent full reports, from which it appeared that the Order was spreading very rapidly in Germany, Roumania, Palestine and Egypt, and there was even an application for a permit to form a lodge at the Cape of Good Hope.

Digitized by Google

The Committee carefully considered, among other matters, measures for encouraging education and refinement among the Hebrews, inculcating patriotism and the love of whatever country they live in, and to do away with the remnants of prejudice against the race still existing in some countries. The reports to the Executive Committee indicate that its work in the last year has far exceeded that of any previous year.

The Committee consists of Julius Bien, delegate at large and President; M. Thalmessinger, of New York; Isidor Bush, St. Louis; Josiah Cohen, Pittsburg; Joseph Bien, San Francisco; William Loewenstein, Richmond, Va.; E. Rubovits, Chicago, and Jos. Hirsch, Vicksburg, Miss. The foreign members are D. Wolff, of Berlin, and Dr. Adolph Stern, of Bucharest.

The subject of the Semi Centennial celebration of the foundation of the Order, which occurs in 1893, was also considered, and will form a part of the President's report to the General Convention of the Order, which will meet in Richmond, Va., in the spring of next year. A further report of the meeting will be presented later.

We have read, with extreme regret, of the enforced resignation of the Rev. A. Löwy, by reason of his advanced age, from the position of Secretary of the Anglo-Jewish Association, which position he has held since its formation in 1872. It would be impossible to estimate the value of the services—their extent and variety—rendered by the eminent retiring officer. A profound scholar, an admirable linguist, Mr. Löwy is also one of the best informed men of the day respecting the *status* of our brethren in all parts of the world, derived from travel and correspondence and from his great ability to understand and appreciate character. The Anglo-Jewish Association owes much of its great and powerful influence and the work it has accomplished independently and in connection with the Paris, Vienna and Berlin *Alliances* to the indefatigable labors of its illustrious Secretary.

It is to be sincerely hoped—difficult as will be the task—that a worthy successor may be found. The Anglo-Jewish Association is happy in having for its President Sir Julian Goldsmid, Bart, M. P., a man not only of great wealth and liberality, but one of the most accomplished and distinguished of our British co-religionists. Brave, fearless and devoted, true as steel to the faith of his fathers, Sir Julian has never shrunk before the throne or parliament, in public or in private, from advocating the cause of oppressed Israel.

Digitized by Google

WORTHY of all praise and to be remembered to their credit is the action of the Congregation Temple Israel, of Harlem, in withdrawing its proposed Fair, arrangements for the holding of which were considerably advanced, the American Institute Building engaged and subscriptions obtained. This action was taken on the representation of the principal representives of the several benevolent institutions of the city—Messrs. Hyman Blum, Jesse Seligman, James H. Hoffman, Lewis May and Henry Rice—of the urgent necessity for all Hebrew societies, religious, benevolent, literary and social, to unite in securing funds for the erection of a Hebrew Mission Building, in which should also be located the Aguilar Library, the Young Men's Hebrew Association and the Hebrew Free Schools. The urgent necessity for such a structure has long been felt and is generally recognized, and the Temple Israel Congregation, though heavily burdened with debt, and hoping to have realized from $40,000 to $50,000 by its proposed Fair, has gracefully waived its claims and promised to co-operate in behalf of the more general and pressing object. Their action is warmly appreciated, and in the near future will, no doubt, be generously acknowledged. Now let there be an early and perfect organization made for the great Mission Fair. Every Jewish society should be represented, and by thorough canvassing and proper management the great Festival, having unique features, should next December be made to realize at least $200,000.

IN retiring from the Embassy at Constantinople, Mr. Oscar S. Straus will bear with him the universal esteem of Christian as well as Hebrew, and his diplomatic career at the Sublime Porte rank worthily with those of his most distinguished predecessors among whom have been such statesmen and scholars as George P. Marsh, George H. Boker, Wayne MacVeagh, Horace Maynard, Gen. Lew Wallace and S. S. Cox. In some respects, Mr. Straus' ministership has been even more successful than that of any of these gentlemen. He has been able, through his wealth and many accomplishments, to occupy very close relations with the Ministers of the Sultan and his eminent colleagues of Germany, Austria, Russia, Italy, France and Great Britain, and we happen to know from personal knowledge (having served in former years with two of these distinguished diplomats at the Court of King Charles of Roumania,) that Mr. Straus enjoyed the esteem and confidence of the entire diplomatic corps at Stamboul.

Digitized by Google

Not only in the promotion of our international relations, but in securing privileges to Christians and Jews grudgingly withheld or denied in many instances, in aiding the schools of both and generally advancing the cause of education in the East, Mr. Straus has been most active and successful. President Cleveland was most happy in the selection of Mr. Straus, both for his personal merit and the fact that he represented that culture and refinement which is the distinguishing honor of the American Hebrew.

In the death of Dr. Samuel Hirsch, the father of one of the most gifted contributors of the Menorah, Judaism loses a profound scholar whose long and eminent career both in Europe and America had made his name illustrious among the rabbinate in both hemispheres. As student, scholar, writer, preacher and thinker, Dr. Hirsch during more than half a century of his three score and fourteen years, had toiled for the advancement of his long mentally fettered brethren, and lived to see in these latter years the scales falling rapidly away and new light and life taking possession of the Jewish mind.

To those who knew him but slightly, he appeared austere and forbidding, for his was a nature that loved not cant and scorned deception. His acute and erudite intellect quickly detected the superficial and pretentious claims among those of so-called modern reformers, and his scathing criticism was not calculated to win him sycophants. But beneath that stern and cold exterior beat a heart as warm and true as ever pulsated human breast; and had he been born later in the century and under other circumstances, few among the rabbis of the present would have wielded so powerful an influence. We reserve for another pen a memoir of his life, which shall place his character and services fittingly before the world. It is not by a mere record of his career that such a life can be judged.

In the spacious assembly hall of the Jewish Home for the Aged and Infirm, on Riverside Avenue, Yonkers, from the windows of which there is obtained a glorious view over the hills and dales of Westchester and far up the Hudson, was held Sunday, May 17, the seventh annual meeting of the Ladies' Auxiliary Society of the Home of District No. 1. Previous meetings have been held in New York, and this meeting was held in Yonkers in order to give the numerous patrons of the society an opportunity to inspect the Home.

The president, Mrs. David Wile, of New York, presided. Her report

Digitized by Google

showed that the membership of the society had increased during the past year from 962 to 1,234. The ladies expended $2,338 in their work, and in addition assisted the Board of Governors to the extent of $500.

There was no contest over the election of officers. The following were all re-elected to serve for the ensuing year:—Mrs. David Wile, president; Mrs. Henry S. Herrman, vice-presidsnt; Mrs. Myer Hellman, treasurer; Aaron Weinstein, secretary; Mrs. Benno Horwitz, Mrs. Solomon Sulzberger, Mrs. S. May, Mrs. J. Stern, Mrs. E. Marks and Mrs. L. Hecht directors for a term of three years, all of New York. Addresses were made by Myer Hellman, of New York, president of District No. 1, I.O.B.B.; M. S. Hyman, president of the Home, and Benjamin F. Peixotto, of New York, past-president of the Constitution Grand Lodge and ex-Consul to Roumania. A collation was served after the business session. A notable feature was the large number of new members who enrolled themselves.

Among the 350 patrons and guests who were present from New York were William A. Gans, first vice-president of District No. 1; Solomon Latz, vice-president of the Home; Henry S. Herrman, past-president of the Home; S. Sulzberger, treasurer of District No. 1; Benno Horwitz, Dr. S. Waterman, Lewis Clark, C. M. Lamline, A. Anhalt, Mr. and Mrs. M. Hein, Mrs. C. Rosenbaum and Mr. and Mrs. Joseph Loth. The Ladies' Auxiliary Society is managed by a board of twenty-one directresses. There are seventy inmates now in the Home.

During the afternoon Mount Sinai Lodge, No. 270, of New York, paid the institution a visit of inspection.

REFERRING to Bro. Leo. N. Levi, the opening part of whose essay we give on another page, Bro. Dr. Samfield pays, in the *Spectator*, of Memphis, the following deserved tribute to the eloquent orator:

The Order has among its members no *litterateur* whose familiaity with history and elegant letters gives him a better right to discourse on the status of the American Jew—no writer better qualified by thorough education and by brilliant style of diction to make a plea for ethical and intellectual culture, and to give sound advice towards the elevation of the Jewish people in the United States—than Leo. N. Levi. He has had a brilliant success as an essayist and orator. As a master of logic and rhetoric, he has but few superiors among the young Israelites in America. Simplicity, freshness of thought, good choice of words, thoroughness of preparation and finish are his cardinal literary virtues. The dignity of ideas, the simplicity of pure moral purpose portrayed in his discourse on "The Mental and Moral Evolution of the American Jew" reveal a harmony of light and shade which shuns all chauvinism. Here is held up to American Israel the ideal by which its future must be shaped, if our history is not to be a repetition of the disappointing past."

Digitized by Google

We have received, too late for extended notice in the present number, the annual reports of the President and officers of the *Jewish Widows' and Orphans' Home* and *Touro Infirmary*, of New Orleans. From a hasty glance, however, it is easily to be perceived that both of these institutions continue to fulfil their noble mission of true charity, and are entitled to the warmest sympathies and utmost support on the part of our co-religionists of the South. We are rejoiced to observe that our brethren of the B'nē B'rīth contribute liberally to the support of these institutions, both as an organization and in their individual capacity. District No. VII. of the Order contributed last year nearly $10,000 to these most worthy charities, which thus in part become objects of their solicitude and care. We shall refer at length to the work in our next issue.

At the American International Congress of Medical Jurisprudence, to be held under the auspices of the Medico-Legal Society, at Steinway Hall, on the 4th, 5th, 6th and 7th of June, Moritz Ellinger, Esq., will read on the third day of the session a paper on "Mental Epidemics." On the same day Rev. Dr. G. Gottheil will preside, and open the exercises with prayer. The Congress will attract eminent men from all parts of the country and Europe. Among the speakers at the opening session will be Hon. Chauncey M. Depew, ex-Judge Noah Davis, John F. Dillon and John F. Wise. A banquet will be held at the Marlborough on June 7th, at which Clark Bell, Esq., President of the N. Y. Medico-Legal Society, will preside.

We give in the present number the concluding paper of Mrs. Mary H. Ford on the "Personality of Honoré De Balzac," and we think the readers of the Menorah will agree that it is the most brilliant of this remarkable series of the great Frenchman which it has been our good fortune to present as an original contribution to our pages. Mrs. Ford is gifted with not only a charming style of composition but an analytical power as keen and critical as it is refreshing and delightful, qualities not readily found in these days of "much scribbling," and the rare possession of which give promise of a brilliant literary career.

The present chapter of Prof. Gottheil's translation of Karpeles' History of Jewish Literature should be read by every intelligent

Digitized by Google

Christian as well as Hebrew. The references, particularly to Josephus and Philo, must again serve to excite the keenest investigation into their character and writings.

Who can say but what a new revelation that will shatter Christianity to its very centre will not follow from such study and analysis? Who of our modern young critics will undertake this great work?

HERDER Lodge, No. 321, of Chicago, will present the name of Bro. Lucius Weinschenk as a candidate for one of the Directors at the next election of the Board of the Jewish Orphan Asylum at Cleveland. From personal knowledge, we can vouch for the sterling qualities both of mind and heart of Bro. Weinschenk, and feel assured he would make a most valuable and estimable Director.

Two remarkable papers appear in our *Open Letter Department*, one a *critique* of the Order by Bro. Hyneman, of Columbus, the other a tribute by Rev. Bro. Wm. Sparger, of Brooklyn. Both should be carefully and calmy considered. Such papers are calculated to awaken *thought*, and there has been too little *thinking* these past years in the Order.

THE POET WHITTIER AND ALFRED A. MARCUS.

OAK KNOLL, May 5, 1889.

MY DEAR FRIEND:

I have read with much satisfaction thy address at the Centennial observances. Loyal to thy faith and to thy country, it was a very happy speech, admirably suited to the occasion.

I am, very cordially, thy friend,

JOHN G. WHITTIER.

In Memoriam.

BROTHER HERMAN HIRSH, deceased.

At a special meeting of Lancaster Lodge 228, I. O. B. B., held on Tuesday, May 14th 1889, a committee of three were appointed to draft resolutions in commemoration of the death of our late Brother Herman Hirsh and the following resolutions unanimously adopted:

Again we are called upon to bow in humble submission to the

Digitized by Google

decree of Providence, who in His allwise judgment has called to eternal rest our brother Herman Hirsh, who departed this life May 12th 1889. We deeply deplore the decease of our late Brother, and recognize the loss of one of our most faithful workers, untiring in his zeal to promote the welfare of the Order, ever ready to assist in elevating and advancing the mental and moral condition of our co-religionists, indefatigable until death with icy touch took him from the field of labor in honorable usefulness to the end. In his decease we mourn the loss of a warm friend, genial companion and brother.

Resolved, that we tender our sincere condolence to the bereaved family, in this their hour of affliction, and admonish them to bow to the will of God, who doeth all things wisely and well.

Resolved, that the above tribute be inscribed on a page in the minute book of our lodge, a copy sent to the family, and published in the *Jewish Exponent* and MENORAH.

A. ROSENSTEIN, *Chairman.*
BRUNO ASTRICH,
JULIUS LOEB.

Foreign and Domestic Miscellany

In accordance with the Grand Rabbin's circular letter to the Jewish community in Paris, which was communicated to most of the daily papers, a special solemn service in celebration of the Centenary of 1789, was held in all the Synagogues on a recent Sabbath. In the Temple of the Rue de la Victoire, M. Zadoc Kahn delivered a magnificent discourse after the *Mincha* service, in the presence of the leading members of the community. There were present Baron Alphonse and Gustave de Rothschild, General Sée, MM. Reinach, Oppenheim, etc. In the Portuguese Synagogue of the Rue de Buffault, there was a similar brilliant assemblage. On Sunday the students of the *Ecole de travail professionelle*, which was founded under the auspices of the "Association of Jewish Artisans and Apprentices," and enjoys the patronage of the Jewish community of Paris, were assembled to hear the annual report on the occasion of the distribution of prizes. The Grand Rabbin, who takes a great interest in the society, was present, and congratulated the successful students. The ceremony was presided over by Dr. Manuel Leven.

Digitized by Google

A coreligionist, M. Joseph Reinach, who takes an active part in Jewish philanthropic movements, and who is political director of the Paris daily paper *Republique Francaise*, founded by Gambetta, of whom he was a devoted adherent and whose life and discourses he has published; has been invited to present himself for nomination as representative of the Arrondissement of Digne in the Chamber of Deputies. He is a staunch republican and anti-reactionist, and stands a good chance of being elected.

The annual meeting of the Union of American Hebrew Congregations will take place in July at Detroit, and it is expected will be largely attended.

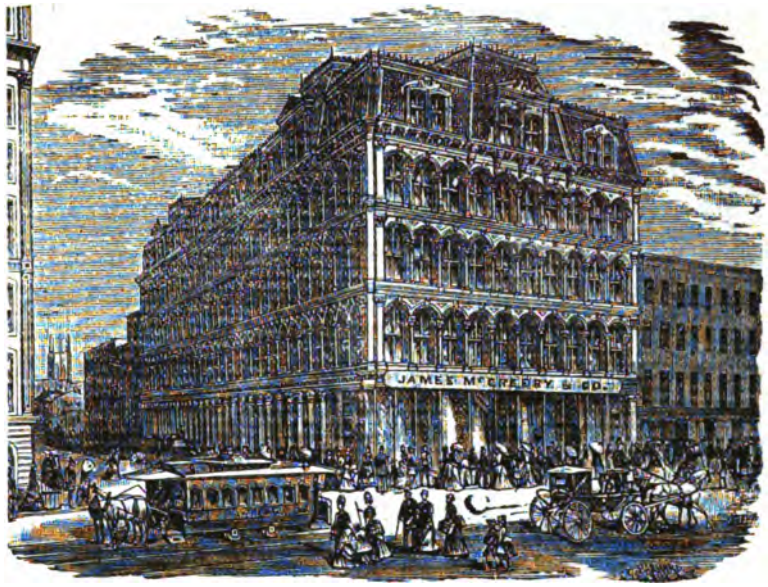
In a recent interesting lecture delivered by Mr. Naphthali Herz Imber, the Oriental traveller and national poet, on the "Song of Solomon," at the Kadimah Association, before a large audience, the lecturer dwelt on the nationalistic aspect of the much-discussed poem. Rabbi Akivah was the first who read a patriotic meaning into the sensuous images. The longing of the Shulamite for Solomon signified to him the aspiration of the Jewish nation towards God. In the days of Akivah, freethinkers like Elisha ben Abuyai, who preached the doctrine of assimilation with the heathen, were yet capable of a love for poetry, the arch anti-nationalist himself always carrying about with him a volume of Homer or Hesiod. To these Akivah exclaimed, "What need to go outside for poetry? We are ourselves poetry incarnate." By such exhortations Akivah encouraged his oppressed brethren to revolt, going about to the exiles in all lands under the pretext of calendarial observations, and ingeniously applying texts from the Song of Songs to the purposes of the national movement. Surveying the poem under this aspect, Mr. Imber threw a curious light upon many of its passages, the large כ of כרם near the conclusion being interpreted as an appeal to conspirators.

SPECIAL NOTICES.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty five cents a bottle.

Digitized by Google

JAMES McCREERY & CO.



We invite the attention of out-of-town buyers to our large, attractive stock of Silks, Velvets, Dress Goods, Lace, India Shawls, Hosiery, Gloves, Upholstery Goods, Suits, Wraps, Children's Outfits and Housekeeping Goods.

Correspondence from any part of the United States will receive prompt attention, and orders by Mail or by Express will be filled without delay.

BROADWAY & 11th ST., NEW YORK.

HEBREW TECHNICAL INSTITUTE.

New Classes for 1889-90.

New classes are now being formed at the Hebrew Technical Institute. Pupils desirous of being enrolled should apply now, any time between 9 a.m. to 5 p.m.

The new classes will not commence until July, to accommodate those who desire to complete their public school year.

On June 13th the graduating exercises and awarding of diplomas will be held in the school house, 36 Stuyvesant Street. There will be also an exhibition of work. All interested are cordially invited.

JAS. H. HOFFMAN, *President.*

JULIUS J. LYONS, *Hon. Sec'y.*

Digitized by Google

1889-90.

FOURTH YEAR OF THE MENORAH.

VOLUME VII.

With the present number for June, the MENORAH closes its SIXTH Volume and THIRD Year.

With increased facilities of capital and the re-organization of its business department, we hope to present for the future all the features which have distinguished its literary character in the past, with the addition of many new and interesting attractions, prominent among others, stories illustrative of Jewish life and character.

THE MENORAH MONTHLY,
NEW YORK.

NOTICE TO SUBSCRIBERS.

Readers whose subscriptions expire with the present number will oblige by remitting for a *Renewal* and informing us of any change in their residence or Post Office address.

Subscribers going to the country or Europe for the Summer may have (without extra cost) their copies forwarded by giving us immediate notice.

Address,

The Menorah Monthly,

NEW YORK.

Subscriptions (postage prepaid) $3.00 per annum payable in advance.

For Europe (postpage prepaid) $3.50.

Digitized by Google

S. WOLF & CO.,

Law and General Fire and Life Insurance,

921 F Street

S. WOLF,
MYER COHEN.

WASHINGTON, D. C.

MERCANTILE
PROFESSIONAL
SOCIETY

PLAIN
ARTISTIC
COLOR

PHILIP COWEN,

FIRST : CLASS : PRINTING

OF EVERY DESCRIPTION,

498-500 THIRD AVENUE,

NEAR 34TH STREET. TELEPHONE: 243, 38TH

NEW YORK.

PRICES MODERATE
FOR
GOOD WORK

PUBLICATION OFFICE
OF
THE AMERICAN HEBREW

THE MENORAH

IS PRINTED AT THIS OFFICE.

BUSY PEOPLE

who wish to keep up with the times will find "Book Chat," invaluable. It indexes the articles in the magazines of the world each month *under subject* and gives an outline of the plot, scope and character of every new book. Bright novel and original.

SAMPLES 10 CENTS. $1.00 PER YEAR

BRENTANO BROS., 5 UNION SQUARE, N. Y. City.

Digitized by Google

CARPETS.

WE open the season in this department with a stock that contains nothing but the NEWEST SPRING PATTERNS. The entire old stock has been closed out, and in its place we exhibit a wide range of handsome designs—the richest productions of the best makers on both sides of the sea. LOWELL, HARTFORD and BIGELOW BRUSSELS in beautiful designs and colorings; also MOQUETTES, ROYAL VELVETS, AXMINSTERS, TAPESTRIES and INGRAINS; ORIENTAL RUGS, SMYRNA RUGS, INGRAIN ART SQUARES, STRAW MATTINGS, OIL CLOTHS, LINOLEUMS, etc., etc., all in ample assortment of styles, qualities and prices.

BLOOMINGDALE BROS.

Dry Goods, Furniture, Carpets, etc.

THIRD AVE. AND 59TH ST.

THE JEWISH

HOME PRAYER BOOK,

A Manual of Household Devotion in English, for the daily use of Adults and Children.

EDITED BY A COMMITTEE OF THE

Jewish Ministers' Association.

144 Pages, bound in neat cloth, red edges, $1.00.
" " gilt edges, $1.50.
" " morocco, gilt edges, $2.00.

Published for the Association, and sent on receipt of price by

PHILIP COWEN,

498-500 Third Avenue,

New York

BEST IN THE WORLD
ASK YOUR DEALER FOR
ROYAL WORCESTER CORSETS.
WORCESTER CORSET CO.
WORCESTER MASS. CHICAGO, ILL.

They Bloom in the Spring.

My husband had two cancers taken off his face and another was coming on his lip. He took two bottles of Burdock Blood Bitters and it disappeared. I think this medicine is an excellent blood purifier. —Mrs. WILLIAM KNAUF, Erie Co., N. Y.

My neck and cheeks were covered with large lumps, and sores, that looked like ring-worms, came out all over my body. I have taken three bottles of Burdock Blood Bitters, and they are fast disappearing.—Mrs. Geo. L. Tyner, Box 214, Corning, N. Y.

Miss Shuman, dealer in Italian Bees, Catawissa, Pa., says: I have used Burdock Blood Bitters for malaria, and it cured me. I used only one bottle and have had no symptoms of malaria for six months.

For eight years I was a sufferer from carbuncles. Hearing of Burdock Blood Bitters I tried it. It cured them, and I have had no trouble from them since.—F. STRASSMER, Bridgeville, Lehigh Co., Pa.

SOLD BY DRUGGISTS GENERALLY.

The Cure of Obstinate and Chronic Cases of Blood Disorders that could not be reached by any other medicine is accomplished with Burdock Blood Bitters. This remedy is a combination of curative properties derived from roots, herbs and barks, which expel all impurities from the blood, from the worst scrofula to a common pimple. Nothing else is a good substitute.

Last spring I was troubled with boils; one after another would present itself on my arms and body. I used one bottle of Burdock Blood Bitters and the boils have all left me. It is the best blood purifier I have ever used.—D. A. MYERS, Lawrenceville, Clark Co., O.

A friend advised me to try Burdock Blood Bitters for a humor in the blood. After using three bottles I am happy to say I am cured. I take pleasure in recommending Burdock Blood Bitters to my friends.—J. E. DOYLE, Adams, Berks Co., Mass

I had a rash on my body and face for a month. Hearing of Burdock Blood Bitters I took one bottle and have not even a mark of it on me now.—ETTIE BELL, Woodsport, N. Y.

I was troubled with an incessant itching of the skin for eight weeks, which became so bad my mother thought she would be obliged to keep me from my studies. I began using Burdock Blood Bitters, and although have only taken one bottle am nearly cured. It is a valuable medicine.—HOWARD URSENBACH, Walkill, Ulster Co., N. Y.

Burdock BLOOD BITTERS

Digitized by Google

VOL VI 1889 JUNE No 6

THE MENORAH MONTHLY

EDITED BY
BENJAMIN F. PEIXOTTO, P.G.S.

39 BROADWAY, NEW YORK.

Digitized by Google

THE "SOHMER" IS THE BEST.

The Celebrated **SOHMER** The Celebrated

GRAND, SQUARE AND UPRIGHT

Are at Present The Most Popular

PIANOS **PIANOS**

And Preferred by The Leading Artists.

The SOHMER Pianos are used in the following Institutions:
Convent of the Sacred Heart, Manhattanville, N. Y.
Vogt's Conservatory of Music.
Arnold's Conservatory of Music, Brooklyn.
Philadelphia Conservatory of Music.
Villa de Sales Convent, Long Island.
N. Y. Normal Conservatory of Music.
Villa Maria Convent, Montreal.
Vassar College, Poughkeepsie.
And most of the leading first-class theatres in New York and Brooklyn.

THE WONDERFUL BIJOU GRAND

(lately patented), by **SOHMER & CO.**, the **Smallest Grand** ever manufactured (length only 5 feet), has created a sensation among musicians and artists. The music-loving public will find it to their interest to call at the warerooms of **SOHMER & CO.**, and examine the various styles of Grand, Upright and Square Pianos. The original and beautiful designs and improvements in Grand and Upright Pianos deserve special attention.

Received First Prize Centennial Exposition, Philadelphia, 1876.

Received First Prize at Exhibition, Montreal, Canada, 1881 and 1882.

SOHMER & CO.,

Manufacturers of Grand, Square & Upright Piano-Fortes,

Warerooms, 149, 151, 153, 155 East 14th Street,

Factory, Astoria, L. I., opp. 86th St. NEW YORK.

THE "SOHMER" IS THE BEST.

Digitized by Google

Digitized by Google